THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXXII.

(*Continued from p.* 430, *Vol. V.*)

The fourth benefit flowing, in this life, from justification, adoption, and sanctification, is *increase of grace.* By this we are to understand the gradual advances which true believers are enabled to make in a holy temper, in the actual exercise of the Christian graces, and in all the duties of practical godliness. This increase of grace is compared, in Scripture, to "the shining light which shineth more and more unto the perfect day." The vital spring of a believer's growth in grace, is his union with Christ, and the reception of life-giving influences from him. "I am the vine, (said Christ) ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." From this you see how growth in grace is connected with justification. That union with Christ, from which justification proceeds, is also the source of growth in grace; so that the one must always accompany the other.

An interest in all the promises of the covenant of grace, which follows adoption, is also deeply concerned in a growth in grace. Hence, says the Apostle Peter—"As new born babes, desire the sincere milk of the word, that ye may grow thereby."

We have already seen that sanctification is a progressive work; and progress in sanctification is precisely what we mean by an increase of grace. Of course, the remark made when speaking of sanctification, is applicable here—that although there is an increase on the whole, yet there are seasons in which the Christian's progress is arrested; nay, in which for a time he is losing instead of gaining, in the divine life. Yet even these seasons of barrenness and backsliding, like the cold blasts of winter, which restrain vegetation and destroy its appearance, are the very reason that on the return of the warmth of spring, the growth is more rapid, and the fruit more abundant. The falls of both David and Peter, were manifestly overruled to promote their after stedfastness, humility, and more rapid progress in holiness. A painful *apprehension* and sense of barrenness, is not always an unprofitable state for the believer. At the very time when the trees in the garden of God seem to be dying, they are often only striking their roots the deeper in humility and Christian experience; that they may afterwards put forth fairer blossoms, and yield a richer and more plentiful crop of fruit. Christians often mistake their own case, by thinking only of one kind

of growth, when there are, in reality, various kinds.—A believer sometimes increases in the vigorous exercise of particular graces; sometimes in a general holy temper; sometimes in active services for God, and in doing good to men; sometimes in heavenly mindedness and contempt of the world; sometimes in self-emptiedness and deep self-abasement. Now, although a Christian may want those sweet consolations and flows of affection, which sometimes he has had, yet if he be growing in humility, self-denial, and a sense of his entire dependance on the Lord Jesus Christ, he is still a growing Christian,—he increases in grace. When Christians cannot perceive their growth, they are, sometimes led to doubt whether they have any grace at all. But if they are conscious of self-loathing on account of sin; if they have a desire of grace; if they prize Christ above all things; and if they love his people for his sake, their doubts and fears are groundless—They are not destitute of the principle of spiritual life, although it may be less operative, or less perceptible, than they could wish.

The last benefit resulting to believers in this life, from justification, adoption, and sanctification, is *Perseverance in grace to the end of life.* It is, my dear youth, the doctrine of our church, that those who are justified, adopted, and sanctified, never fall, totally and finally, from grace. We believe that the perseverance of the saints is infallibly secured by the immutability of electing love; by an indissoluble union with Christ; by the merit of his purchase; by the prevalence of his intercession; by the indwelling of his Spirit; and by the power of a promising God. Quotations from scripture, bearing fully and fairly on each of these points may, we think, be easily and abundantly adduced. Our time, at present, forbids me to detail them to you—I will mention but one—The Apostle Peter, speaking of the believers in general, to whom he wrote, says of them expressly—"Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time"—And here you will remember, what I have before stated, that it is expressly declared, that whom God justifies, them he also glorifies—To suppose a soul to be justified, pardoned, adopted into the family of God, and sanctified by his Spirit; and after all to be suffered again to become the slave of sin and Satan, be entirely thrown out of the favour of God, and be eternally lost, is, in our apprehension, one of the grossest absurdities and inconsistencies imaginable: And what is worse, it seems to be a reflection on the wisdom and power, as well as the goodness and faithfulness of the Deity—that he should begin and carry on to a certain length such a glorious work, and yet never complete it, but suffer the adversary to wrest his own sheep out of the hand of their great Shepherd. We cannot believe this—we believe that the final perseverance of the saints, certainly accompanies and flows from justification, adoption, and sanctification.

That there have been hypocrites in religion, who have abused this doctrine—as they do every doctrine—we admit. But what is the chaff to the wheat? The doctrine, by those who understand it and treat it according to its legitimate import, is not abused. How can it be? The doctrine is, that the saints will *persevere* in grace. If they do not persevere, they of course are not saints, and are entitled to no hope of salvation. The saints, we hold, may fall. But while they are in a *fallen*, they lose their evidence of being in a *safe* state; and can never have it restored, but by reformation and repentance. Remember, it is *perseverance in grace* that we hold, and you will see that the doctrine can never lead to licentiousness. But surely it must be,

and certainly is, a most desirable and encouraging circumstance, that when a believer obtains evidence that he is *now* in a gracious state, he also has evidence that he will *always* continue in that state, and will not, after all, be eternally lost.

We freely admit, that there have been many who have made a very zealous profession of religion, who did not persevere in it to the end; but became apostates, infidels, and profligates. But the fair conclusion from this fact is, that these apostates never were, what they pretended and professed to be. And you should particularly observe, that this is the very account which the Apostle John gives of this subject—Speaking of certain corrupt men in his time, he says—"They went out from us, but they were not of us; for if they had been of us, they would NO DOUBT have continued with us; but they went out, that they might be made manifest that they were not all of us." If it be objected to this doctrine, that St. Paul himself says, that "he kept under his body and brought it into subjection, lest after having preached to others, he himself should be a cast-away"—And that this seems to imply that he might be a cast-away—We answer no—It only states that he used all those precautions, which every good man will use, to avoid danger and ensure safety. The truth is, that it is through the influence of *a cautionary fear*, as a principal mean, that God preserves his people—They are afraid of sin and of a declension in grace; not because they doubt the perseverance of the saints, but because they would thereby displease God, which they deeply dread, and would also lose the evidence that they now are, or ever were, in a gracious state, and thus be exposed to be finally cast-away. In a word, their fear of falling is made instrumental in keeping them from what they fear. I say, *instrumental*, for although many means are used, it is God who gives them all effect, and upholds his people by his power, and the constant communication of grace. The perseverance of the saints does not, in any instance, depend on their having such a stock of grace, or having made such attainments in religion, as to ensure perseverance. By no means. Adam, in a state of sinless perfection, when standing by himself, was seduced by Satan; and, beyond a doubt, the same great adversary who prevailed against him, would also prevail against any of his less perfect posterity, if they were not under the guardianship of their Almighty Saviour. But they are given to him in covenant, and he has given them the assurance that he will preserve them. He has said—"My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand: My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand—I and my Father are one."

In concluding this lecture, let me entreat you to consider how unspeakably valuable—or rather, how altogether invaluable—are the benefits which, even in this life, "do accompany or flow from justification, adoption, and sanctification." If you were permitted to choose whether you would have an assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end; or whether, at the expense of renouncing these, you would choose all the wealth and power and sensual pleasures which the world contains—would you not be justly chargeable with the very madness of folly, if you should hesitate for a moment, to choose the former, rather than the latter. Why then, my dear youth, will you not choose and seek the former, when you are called, in doing it, to re-

nounce nothing that is really valuable; nothing that will diminish your present happiness—Nay, when your present happiness itself will be unspeakably increased, by making such a choice. True happiness infinitely more depends on the inward state of the mind, than on any outward circumstances. These circumstances may, in appearance, be of the most enviable kind, and yet he who is placed in them may, by inward disquietude and anguish, be the most wretched of mortals. This has often been seen in fact. But on the other hand, the benefits that the answer before us specifies, give such inward satisfaction, such pure and permanent delight, such soul filling pleasure, that their possessor cannot be rendered miserable, by any thing outward. They have put the language of holy ecstasy and triumph into the mouths of martyrs, when they have ascended the scaffold or been consumed at the stake. Make it then your first and great concern; view it, as it is indeed, the one thing needful—to secure, each for himself, a share in these benefits. To lead you to this, is the object of all my addresses—it is the great purpose and scope of the blessed gospel which you so richly enjoy. Be not so foolish, so stupid, so wicked, as to lose these benefits by carelessness, by sloth, or by the love of sin. Give no peace to yourselves, till you have that "peace of God, which passeth all understanding." Amen.

TRANSLATION OF MARCK'S MEDULLA.

(*Continued from p.* 8.)

VII. True theology is sometimes considered as *archetypal*, which is well defined—That knowledge of God concerning himself, which he has determined to reveal to man. Mat. xi. 27—"No man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he to whom the Son shall reveal him." Compare 1 Cor. ii. 7—"We speak the wisdom of God, in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

VIII. True theology is also sometimes considered as *ectypal*, by which is meant the image of the former, or the archetypal, as delineated in created intelligences; inasmuch as all things correspond to the Divine purpose. This ectypal theology is itself divided, into the theology of *union*, of *vision*, and of the *present state*. That of *union* appertains to Christ, considered in his human nature; which nature was brought into the most intimate union with the person of the Logos, and anointed with the graces of the Spirit, not in an infinite, but yet in a most abundant degree. Ps. xlv. 8—"Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." John iii. 34—"For he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him."

IX. The theology of *vision* appertains to good angels, who "in heaven do always behold the face of my Father, who is in heaven;" and to the spirits of just men made perfect, "for now we see through a glass darkly, but then, face to face; now I know in part, but then shall I know, even as also I am known." The perfection of this vision is greatly superior to that we enjoy on earth.

X. The *stadian* theology, is the theology of *men at present on the earth;* called also *travellers* or *pilgrims*, and those who are *earnestly seeking* a better country. It is always imperfect, yet in many, sufficient for their obtaining at last the perfection of heaven.

XI. The existence of this *stadian theology*, is proved by experience and universal consent. Nothing can exceed the absurdity of atheists, who seek to derive it from the vain tradition of ancestors, or from political craft; for a

sense of the Deity is by far too deeply and universally impressed on the minds of men, to admit of its being derived from such sources.

XII. Theology is also either *natural* or *revealed*. The former is *innate* or *acquired*. *Innate* is that which *arises from the natural or instinctive exercise of the mental faculties, and discovers itself with the first exercise of reason.* The existence of such a natural religion is proved from the following passages: Rom. i. 19—"Because that which may be known of God is manifest in them; for God hath showed it unto them." Rom. ii. 14, 15—"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing one another."—Compare with these passages the operations of conscience, in mankind generally.

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Note to Sect. VII. VIII.

An *archetype* is an original, of which the *ectype* is the copy. A printing press is an archetype; a newspaper is the ectype corresponding to it. A portrait is ectypal; the original archetypal. Whatever of knowledge, benevolence, truth, justice, or holiness exist among men are derived from the great Archetype. In HOLY ANGELS, the ectype or copy is complete. Hence, God loves to look on his image delineated in them. In the LAW of GOD we have a perfect copy of HIMSELF; hence, he who should perfectly know and keep the law would be perfectly conformed to God. In the fallen angels, there is not the slightest trace of an ectype. Pure malignity and fury are seen in them. The triumph of every wicked passion of which a devil is susceptible, is complete and dreadful. There are some men who seem to resemble the spirit of darkness so much, that he must be considered as their archetype. "Ye are of your father, the devil, and the *works* of your father ye will do." A sinner removed beyond the possibility of an impression from the divine archetype, must have the image of hell stamped on his soul. But so far as the soul is renewed in the image of God, or, in the words of scripture, "renewed in knowledge after the image (κατ' εἰκόνα) of him that created him," so far are the spiritual features of the archetype delineated in him. The more communion he holds with Him, the more he studies the great Original, the more true and bright will be the heavenly image.

Note to Sect. X.

The *stadium* was the *race course* in the ancient games, over which the agonistical competitors ran for the prize; which was hung up at the goal, or end of the race. Paul often takes his language from this field of ancient strife, to urge on Christians to the heavenly goal. The Corinthians were particularly acquainted with these games: hence his animated exhortations.—1 Cor. ix. 24—27—"Know ye not that they which run in a race (ἐν σταδίῳ) run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a *corruptible crown*, (φθαρτὸν στέφανον) but we an *incorruptible*, &c." The Grecian games were of four kinds; the *Olympick*, the *Pythean*, the *Nemean*, the *Isthmean*. The last were celebrated by the Corinthians; hence he asks, "*know ye* not?" There were three different sorts; *running*—1 Cor. ix. v. 24, 26; *wrestling*, v. 25; *boxing*, 26, 27. He who would win must run within the *white line*, or he would run "uncertainly," and would be ἀδόκιμος, (rendered a castaway, v. 27) *disapproved* or *rejected* by the judges; so that this passage has nothing to do with falling from grace. Observe again, the *athletæ*, or wrestlers, observed a strict diet, both as to the quantity and quality of their food and drink, that they might not disable themselves; they were "temperate in *all* things." What an admonition to Christians! The boxers used to prepare themselves by *skiomacky*, or *beating the air*, but in actual combat endeavoured to hit the face and eyes of their antagonists. The prize was a crown of olive, bays, or laurel—hence "corruptible."—*See Hammond in locis.*

Note to Sect. XI.

For the existence of religion there is strong presumption prior to all direct evidence. 1. The benevolence of God, being infinite, would naturally lead him to impart of his own goodness to his creatures. But this can be done only through the medium of religion. 2. God, being infinitely wise, must propose to himself some *end* in the creation and preservation of things. This chief end must be sought, not in his creatures, who are dependant, but in himself, who is absolutely independent; and it

must be his own glory. But this end could not be obtained, except through the instrumentality of religion. 3. Presumptive proof may also be derived from the fact of that *desire after happiness*, which is natural to man; a desire which cannot be fully satisfied except with God. But the only way of communion with him is through religion. As in the material creation there is systematick economy, and a complete adaptation of means to ends, we look for a like system in the intellectual and spiritual creation. Every transitive emotion must have an object of sufficient magnitude to employ its full capacity. But we find by experience that we possess a class of feelings, which nothing earthly, nothing of the nature of time, can satisfy. We expect satisfaction for these only in religion. 4. The absolute dependance of the creature on the Creator, combined with his natural reverence for him, leads him to look up for some law, by which he may regulate the affections which he is capable of exercising, and the actions which he is capable of performing. 5. The moral ruin of humanity, which exists in fact, he feels can be repaired only by the interposition of a higher power. This interposition, in some way, is therefore naturally an object of expectation.

Now that there actually is religion of some kind, every where in the earth, is matter of demonstration. We appeal to universal consent. There may be very corrupt religions, but these prove the existence of a pure one; as counterfeit coin proves there is that which is genuine. Cicero says: "Of all the variety of animated being, man alone is capable of acquiring the knowledge of God; and of all the varieties of men, not a people has been discovered, so savage or so wild as to be destitute of the knowledge of God, although they might not have known him in any such way as becomes the dignity of his character." "*Omnibus enim*," says he in another place, "*innatum est, et in animo quasi insculptum, esse Deos.*" "That there is a God, is in the minds of all men an innate truth; it is, as it were, ENGRAVEN ON THE SOUL."

In answer to the weak argument, that religion is a matter of mere tradition, or got up as an engine of state, the same statesman and orator says, "What! Do not those men overturn all religion, who affirm that our belief in the immortal gods is a fiction, invented by cunning men for *policy of state*, that those whom they could not bring to obedience by reason, might be led to it by religion?" When and where, we ask, did state policy introduce the Christian religion? It should be remembered that its "kingdom never was of this world." It sought no connexion with states and kingdoms; it was persecuted by them; it always "obeyed God, rather than man."

Note to Sect. XII.

If such a law is written by the hand of nature in the heart of man, it proves the existence of the Lawgiver, and suggests to the mind some of his attributes, as his justice, truth, goodness, &c. The operation, of conscience also, by way of approbation or censure, demonstrates the existence of a moral government in the human soul, which implies the existence of a moral governor, and to this moral governor it is a primary dictate of the understanding, to ascribe every perfection which the mind can conceive.

The propriety of the following definition of conscience will therefore be recognised: viz. That it is "the secret testimony of the soul, by which it approves things that are good, and condemns those that are evil." It embraces two things. 1. The exercise of the understanding on moral subjects. 2. A feeling of approbation or disapprobation, resulting from our conduct in regard to them. This feeling may be blunted by repeated acts of wickedness. It is universal, and because it implies an exercise of the understanding, is an original faculty. It is a very powerful faculty: "Magna vis Conscientiæ, Judices, et magna in utramque partem; ut neque timeant, qui nihil commisserint, et poenam semper ante oculos versari putent, qui peccarint."—*Cic. pro Milone.*—"Great is the power of conscience, Judges; great on either hand; in preserving those from fear who have done nothing wrong, and in placing punishment always before the eyes of the wicked."

FOR THE CHRISTIAN ADVOCATE.

THE STATE OF GRACE COMPARED WITH THE STATE OF GLORY.—*An Extract from a New Year's Sermon on Rev.* xxi. 1.

* * * * The "New Earth," as has been shown, is the state, and probably the residence, of the glorified saints subsequently to the resurrection; the "new heaven" being added in order to complete the imagery. Let us now examine the last clause of the verse, "and there was no more *sea*."

Some explain this, of the largeness or roominess of the new abode.

As the "sea" constitutes the larger part of this earth, its transformation into solid land would greatly augment the habitable capacity of the globe. When we contemplate the "multitude which no man can number," redeemed from every part of the world and during every period of time, our weak minds are apt to be staggered—"Can accommodation be had for such a throng?" On the "*new* earth" there will be no more sea, no limits to its tenantable portion; its accommodations will be ample; "in my Father's house are many mansions."

But while we have no reason to call in question the correctness of the doctrine thus inculcated, we cannot so readily admit this exposition of the phrase under consideration. Its probable meaning is, that the new earth will be far removed from the bustle and commotion witnessed here. The sea is the medium of traffick: the superabundance of one climate is borne upon its surface, to supply the deficiencies of another. But no such medium of traffick will exist, or be needed, in the abode of "just men made perfect." Every individual will have at hand all things needful to his full enjoyment: he will have bliss complete, unspeakable, and uninterrupted, in the presence, vision, and fruition of his Saviour.

The sea is also a fit emblem of commotion. The term "fluctuations," is derived from the Latin word "fluctus," which signifies the the waves of the sea. Its billows are easily excited, and continue for a long time in agitation. It "has no rest day or night, but is constantly casting up mire and dirt;" and the wicked, whose souls are never at rest, are compared very strikingly to the "troubled sea." On the new earth "there will be no more *sea*;" no more political, religious, or family animosities or agitations—no more restlessness of body or of mind—all will be placid, equable, contented, glorified.

If we examine into the *causes* of the ocean's restlessness, the aptness of the illustration will be still more discernible. These causes are supposed to be two.—1. An internal cause, a vivida vis, a native restlessness, in the "vasty deep;" so that when there is no other disquieting cause, it still rages and foams. There is a similar cause for the restlessness discoverable on earth. It proceeds from an internal, mental, or rather moral disquietude: it indicates a heart alienated from the only soul-satisfying portion, and that vainly seeks solid enjoyment in the creature. Of this native restlessness we have a striking sample, in "the preacher who was king over Israel in Jerusalem." The disquieting elements were apparently asleep: external cause for agitation there was none. He was rich, he was learned, he was respected, he was obeyed; but still his soul was disquieted within him, and he gives us a lively picture (chap. 2d) of the tumults of his soul, and of the schemes he devised, but in vain, to cure this mental perturbation. We have another example, in him who "wept because he had no more worlds to conquer;" and another, not less remarkable, in our own day. When the Corsican soldier had ten times outstripped his fondest hopes, and was now the master of one half the civilized globe, and the terror of the other half, he was still unsatisfied; when the ocean had "melted" every obstacle "in its yeast of waves," it still raged and foamed with unabated violence. We are not able to present many cases of so striking a character, but the principle is the same in every unrenewed man. The larger any particular sea is, the more it foams; so it is with human nature while unrenewed. The more there is of element, of impetus, of intellect, of attainment, the more boisterous is it, and unchainable in its workings and devastations. When we alight

upon "a strait," a little pent up soul, where there is but little "sensation," and almost no "reflection," there the agitations are sometimes scarce discernible.

When regeneration takes place, the soul enters in part upon its rest. The power of sin is now destroyed, and the individual places his supreme delight in intimacy and communion with God—The oil is now poured into the boisterous deep, and its waves partially subside. But this rest, though real, is imperfect. There is still much of indwelling sin, much proneness to wander from God, our resting place. On the new earth, the individual will be perfectly and unchangeably holy; his rest will be complete from all the tumults of passion and the workings of depravity.

2. The restlessness of the ocean is owing in part to *external* causes. It would be in a great measure quiescent, but for the storms that darken and howl over its troubled surface. In like manner human depravity, especially as subdued in the breast of every true child of God, would remain in a great measure dormant, did not external circumstances and interests rouse it into action. Our *animal* nature, as disordered since the fall, is a fertile source of disquietude. The predominant passions of human nature are intimately interwoven with our animal propensities; and entire rest is not to be hoped for, while these propensities remain. There is necessarily, more or less, an interfering of interests and feelings and opinions, while we are sojourners here below. How great watchfulness then is necessary, in order to preserve a temper of mind at all times placid! How difficult to maintain, at all times, "full contentment with our own condition, with a right andcharitable frame of spirit toward our neighbour and all that is his!" But no such difficulty will exist on the "new earth:" for the exciting causes to improper feeling and expression and action, will be entirely removed. Human nature will be the same, as to its substance or constitutional basis, but it will be differently organized. "Flesh and blood," in its present animal character, "cannot inherit the kingdom of Christ and of God." The body will be raised incorruptible and spiritual, highly refined or purified. The glorified saints "will neither marry nor be given in marriage, but shall be," in this respect, "like the angels of God." The affinities and consanguinities and interests which now cement society together, and which are productive of many temptations and animosities, will be no longer needed, and the temptations arising from them can no longer exist. The saints will neither eat, nor drink, nor wear; there can exist no jarring interests, no exciting causes of agitation. One spirit will animate them all, one interest will be common to them all, one object will employ them all.

If the entire surface of the sea were covered with oil, its waves would probably subside, but there would still be the element beneath, heaving towards its wonted restlessness—But if the sea were changed into solid earth, all danger would be at an end; the winds might blow however fiercely, but to no avail.* So great is the difference between the situation of a saint on this earth, and on the new earth. Here his passions and feelings and interests are repressed and calmed by the oil of Divine grace; but he is a man still. He has not only much of indwelling sin, but he has interests and propensities which are in themselves proper, and which must and ought

* The author does not mean to advocate the infidel opinion, that the world is constructed unskilfully. It may be "very good," and yet not equally good as that "new earth" which is designed for our accommodation in a higher stage of being.

to be attended to, and yet unless nicely adjusted and steadily controlled, they become snares and sources of evil. These feelings and interests are perhaps neglected and violated, his motives are misjudged, his conduct is misconstrued: Some assail him from malice, some good people not thoroughly acquainted with his circumstances, assail him from ignorance. Grace may enable him, in these circumstances, to moderate or repress his feelings: but however the oil may cover the surface, there is a heaving of the element beneath. The animal man, though chained, clamours with violence for gratification; there is here a powerful external exciting cause, even if all were right within. But on the new earth there will *be* no sea, no depraved or even animal feelings to be excited, as well as no exciting cause of tumult and jealousy. The glorified saint will have no animal feelings or interests that need attention, or that can be invaded. He can neither inflict nor receive an injury—he can neither feel nor excite envy—he can neither misunderstand another, nor be misunderstood in turn. The raiment he shall put on, when he leaves the grave, will be ever white and glistering—the water of life will be in him a fountain of living water, springing up to everlasting life—of the bread which he eats he shall live forever. "They shall hunger no more, neither shall they thirst any more, neither shall the sun light upon them, nor any heat." "There shall be no night there, and they need no candle: neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." Such is the "rest which remaineth for the people of God;" no external causes to excite depravity, and no depravity to be excited: for there "the wicked cease from troubling, and there the weary are at rest." Is it to be wondered at, that the soldier of the cross should long for the evening to undress, that he may rest with God!

Finally—As a qualification for an entrance into this rest, holiness is indispensable. Unrenewed men have animal enjoyments; pleasure in eating and drinking, and gratifying their various appetites. But of this nothing is to be had hereafter. The animal system, with its present appendages, will be dropped; and further gratification from this quarter will be impossible. They have enjoyment in parade, in wealth, in splendour, in ambition, in family aggrandizement; but of this there is nothing hereafter. They have a sort of intellectual enjoyment, in geography, in astronomy, in politicks, in history, in philosophy, in abstract science; but for these, in their present form, no place will be found on the new earth. So that apart from what constitutes the mere negative bliss of the redeemed, (viz. an exemption from pain) it is impossible to discover in what an unholy man could find delight. Their positive enjoyment consists principally, in the possession and exercise of holy affections. Those whose meat and drink it is to do the will of their heavenly Father; those whose highest enjoyments consist in fellowship with the Father, and with his Son Jesus Christ; those who have been renewed in the spirit of their minds, and who love and follow after holiness of thought, word, and deed:—These are qualified for, and will find admission to, the presence, service, and fruition of God. With each other, they will have a fellowship of feeling, of experience, of interest, of enjoyment; while there shall be nothing to hurt in all these blissful regions. "He that hath ears to hear let him hear." K.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

Mr. Editor,—Your number for September last, contains a letter on the effect of faith as a preventive, and a remedy for disease; its tendency to promote longevity, &c. In a note, which you have appended thereto, you express an opinion that the writer has pushed his hypothesis too far. Such an opinion from you, was quite sufficient to produce a careful review of the subject. This has been given; and while the writer bows with much respect to the judgment of the editor of the Christian Advocate, and feels that he has no right to be over confident of his own correctness, he is yet desirous to occupy a few of your pages with some farther illustration on the subject, in confirmation of what has been advanced; in hopes, that when he is better understood, he may not be considered very wide of the mark. The subject itself, I think, is very important; and, as far as I have seen, has not received the attention which is due to it from the advocates of the gospel, nor yet from commentators on the scriptures.

That the reader may have a clear understanding of the positions I advocate, I shall state them with as much distinctness as I am able.

1st. I assert that the pure faith of the gospel, exercised to the degree in which, through grace, it may be exercised in this imperfect state, will have a powerful tendency to prevent all manner of diseases, yea, accidents and disasters, in this suffering world. I do not say to what extent, but I say, to a great extent.

2d. I assert, again, that the same faith, exercised as above, will have a great efficacy in healing diseases generally, and alleviating such calamities as the believer may have fallen under. I do not say to what amount, but I say, to a great amount. And my meaning is, not that faith will merely strengthen the mind to bear up under the calamity, but that it will do a great deal towards removing the calamity itself.

3d. I say farther, that this same faith, exercised as above, by both parents, from generation to generation, would ultimately invigorate their offspring; and produce a longevity greatly beyond the short span of threescore and ten, or fourscore. I do not say how far, but give it as my opinion, that in the days of the millennium it may come to centuries.

4th. And I say, once more, that this faith, exercised by parents as above, and inherited by their children, would, in the course of some generations, have more efficacy in beautifying the human person and giving attraction to the human countenance, than any, or all other means, put together.—Such is the extent to which I carry my views. But I must premise, that with faith I include all the fruits of holiness, which genuine faith necessarily produces; such as wisdom, prudence, sobriety, self-government, &c. Faith is the master grace, on which all true goodness depends. Every man who believes the gospel, just in proportion to the strength of his faith, will be anxious to *know* his duty in every thing, and to perform it. After what the Apostle James has said, every body ought to know, that the faith which is "without works" is worse than nothing; it is like the dead body, which produces nothing but putrefaction and pestilence, to those who come within its reach.

My first position, relative to the preventive efficacy of faith, I

think, may be illustrated by the following statement. Suppose two young persons, A. and B. just arrived at years of discretion, equal in all things, faith and its fruits excepted. Let A. possess such a strong faith as, through grace, a truly judicious education may communicate—anxious to know his duty and conscientious to perform it, in all the relations of life; seeking divine direction in all things; with habits forming to humility and self-control, and thus in progress to become a truly wise and virtuous man—*ensured* to become such, as faith in its attainable measure *must* make him. Let B. possess equal powers of mind, and equal advantages in every other respect, only let him be destitute of the all-governing principle of faith, with all its necessary concomitants and fruits; as the true fear and love of God in his heart, &c. Let it be understood that he is never to possess them. I ask, to what amount does danger exist in the case of B. beyond that of A., that he will become ignorant, rash, headstrong, imprudent, the victim of intemperance, of pride, of lust, of anger, of anxiety, &c. &c. and of course, the victim of those diseases and disasters that follow in the train of these vices? Suppose an insurance was to be taken on the life of A. and B.; would not a judicious insurer prefer A. to B. almost fifty per cent.? Or, suppose the insurance was to be taken on their health, with reference to any one disease, as dyspepsia, fever, consumption, gout, rheumatism, &c. &c. Or, let the insurance be against any disaster whatever, as loss of character, of property, of friendship, domestic comfort, &c. &c. I say again, I am greatly deceived if A. would not have the advantage in such an insurance, almost fifty per cent. And if so, will it not follow that there is in faith, as it respects disease and disaster of almost every kind, a preventive efficacy, and that in a very great degree? As a preventive of disease, I surely think it is worth all the drugs of the apothecary put together. Still however, I allow there is nothing certain, but salvation and its blessings, to the believer, in this uncertain world. It is, as Solomon says, "The race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to men of understanding, but time and chance happeneth to them all." I only affirm that the *chance*, especially since the era of persecution has terminated, is greatly in favour of the believer—almost as two to one, if he believes with a strong faith.

Let us now proceed to my second position, which relates to the curative effect of faith. Here, for illustration, we may again resort to supposition. Let an hundred persons be taken with any particular disorder, as fever; let them have faith in large exercise, and consequently possess their minds in peace—tranquil and resigned; let them be animated with the hope and rejoicing, which faith can give, even in tribulation. Let another hundred be taken with the very same fever, under exactly similar circumstances, except being destitute of faith. Let them be subjected to the usual measure of anxiety, restlessness, fear, remorse, despair, &c. which ordinarily unbelievers do feel, when heavy calamity, threatening their mortal existence, comes upon them. Need it be asked, among which hundred the greatest mortality may be expected to take place? Would not the reader take his chance with the first, almost two to one? And that not merely as it respects the hope of recovery, but a speedy convalescence. But, to do the subject full justice, we must suppose further, that the hundred believing patients are under the care of nurses and physicians, possessing the increased qualifications incident to strong faith, for the discharge of their functions. While the hundred unbelievers have the

nursing and medical attendance, ordinarily afforded by those who fear not God.

There has been too little faith heretofore in the earth, and too little attention to the medical efficacy of the little that has been, to furnish such an induction of facts, as will clearly indicate the exact amount of efficacy to be expected from strong faith, in healing diseases. But when we consider to what extent ignorance, indiscretion, indolence, irregular indulgence of appetite and passion, &c. &c. (which would all be prevented by strong faith) generate disease, increase its virulence, and prolong its duration, it will surely be conceded, that a healing efficacy does exist in faith, to a very great extent. Nay, I feel disposed to assert, that more health and preservation of life would result to the world, from the conversion of mankind generally to the *pure* (not the *spurious*) faith of the gospel, than is now effected by all the prescriptions of the whole medical faculty. It is too little to say, that faith, as a remedy for disease, is preferable to the best medicine in the apothecary's shop.—It is better than the whole shop, with all the skill of its owner. And here, let me whisper a word in the ear of the married sisterhood. Above all classes of the human family, you and your infant offspring will be benefited by the exercise of faith, in large measure. The patience, the peace, the temperance, the prudence, the self-control which it will inspire, are to you as preventives of the peculiar perils, and support under the peculiar trials of wedded life, above all price. And so says the Apostle Paul, in a very remarkable text, 1 Tim. ii. 15, which you will do well to ponder, and understand in its most literal sense. This remarkable text expresses the great alleviation which the gospel brings to believing females, of the doom which fell so heavily on Eve and her daughters, recorded in Gen. iii. 14.

As to healing or removing other calamities, besides those of disease, little, certainly, need be said to illustrate the efficacy of faith.—Suppose A. a humble but firm believer, has lost his property by some unforeseen calamity. And B. destitute of the power of godliness in his heart, has fallen under the same calamity. Which of them will be the most likely to retrieve their circumstances, and procure a comfortable subsistence for themselves and their families? Or, suppose it is character that has been lost—which of them will be the most likely, by uniform good conduct, to wipe off reproach, and be restored to publick estimation? Or, suppose the calamity is that of an unhappy choice in the marriage relation; and there are few calamities greater than that of being yoked with an uncomfortable helpmate—which of them, by wise, prudent, and proper conduct, will be the most likely to lessen the evil, and render it not merely tolerable, but in some degree comfortable? Which of them, by rash, foolish, and sinful procedure, will be most likely to make bad worse—make utter shipwreck of comfort, both to themselves and their offspring after them? No one who knows any thing of the strong tendency of faith to produce duty, and the strong bearing which duty has upon domestic comfort, can be at any loss, concerning what answer to give. There are, indeed, many calamities which do not admit of a cure; these faith will render tolerable, by strengthening the mind to bear them. And I know of no case that admits of remedy, which strong faith has not a tendency greatly to alleviate. And let us remember for a moment, that if mankind universally were brought to the exercise of strong faith, nine-tenths of the calamities which befal us could never happen. There would *then* be no bad husbands or wives, no bad parents, no bad children, or servants; no thieves to rob us of our

property; nor calumniators to blast our reputation. All we want is faith, in full measure, universally diffused over the world, to heal nine-tenths of all the disasters and calamities with which it is afflicted.

I now proceed to my third position; which refers to the efficacy of faith when exercised, in due measure, by parents, through a succession of generations, towards invigorating ultimately their offspring, and producing in them a longevity far surpassing the threescore and ten, by which life is now ordinarily limited. That I may not be tedious, I shall simply state the following remarks, waving all proof, in the confidence that they will not be controverted.

Children do inherit much from their parents, as it regards bodily constitution—sometimes great debility, and in other cases, much vigour.

Ignorance and immorality, which are the direct offspring of unbelief, debase human nature; and the debasement bears a proportion to the degree in which they exist. While knowledge and virtue, the fruits of faith, exalt human nature; and this exaltation bears a proportion to the degree in which they exist.

Length of days is expressly promised to the obedience of faith, as belonging to its reward, both in the Old and New Testaments.

It is clearly predicted, that in the time of the millennium, when "knowledge shall cover the earth as the waters cover the seas;" and, of course, when faith shall abound in proportion; human life shall be greatly extended, both as it regards duration and enjoyment, "*even as the days of heaven upon earth.*"

Lastly, human nature, after the fall, possessed a vigour and vitality, that enabled man to live for centuries; which vigour it lost, not at once, by any miraculous infliction from the Divine hand, but gradually, through some continually operating cause—Which renders it highly probable that it is capable, in the course of many generations, of being gradually restored to a measure of its early vigour and longevity—say a third or a fourth—by a counter cause. And if there is such a counter cause, it must be faith.

The above considerations, all put together, appear to me to warrant the opinion, that the faith of the gospel does possess a redeeming principle, and when exercised to the extent it one day will be exercised, will ultimately relieve the world of much of its misery, and lift human nature into health, happiness, and longevity, very far beyond what at present exists.

Having surpassed the limits intended at the commencement of this essay, I shall waive, for the present, any discussion of the fourth position; which refers to the beautifying effect of pure faith, in a course of generations, upon the human person. Indeed, if there is any weight in what has been offered on the preceding topicks, credence in the fourth, will follow of course. As for objections, I shall not trouble myself with them until they are made; but close with one remark. If the theory advocated above should be judged incorrect, it will be allowed to be free from the usual concomitant of error.—The belief of it will be harmless.

If any of my readers, in the expectation of prolonging their days to the duration of a century, and bequeathing increased longevity to their offspring, do, "give all diligence to the full assurance of faith;" such will be their gain, in comfort and usefulness, as amply to compensate the pain of disappointment, should they fail to reach even threescore and ten.

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Editorial Remarks.

All the best medical writers allow much influence to *moral causes*, in preserving and restoring health—in the prevention and removal of

disease, and in promoting serenity of mind, and producing longevity. Now, all moral causes, in their highest and best influence and effects, our correspondent comprises in the possession and constant exercise of a genuine and vigorous faith; such as the gospel requires, such as is now sometimes witnessed, and such as will be generally prevalent in the millennial age—In this we agree with him cordially. We farther think, and have long thought and said, that physicians generally (for there are some exceptions) do not regard and seek the aid of moral causes, nearly as much as they ought to do, in the cure of diseases, especially in those of a chronick character. Whether our esteemed correspondent is, or is not, in the opposite extreme, we wish our readers to judge for themselves. He has justly remarked, that his theory is a safe one; and to a large extent, it is certainly a true one.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Essay XI.

Of the Principles of Action in the Human Constitution.

A knowledge of the powers and principles of the human constitution, and of the laws which regulate our various intellectual operations, is, in a very high degree, interesting and valuable. This branch of study was warmly recommended by the best philosophers among the ancients; and in modern times, it has been assiduously cultivated by many writers, of great ability and excellence. In the acquisition of this knowledge there is this peculiar facility—the subject of inquiry, the materials of investigation, lie within the reach of every man. In the prosecution of some branches of science, the inquirer is often compelled to perform distant and perilous journeys, and to submit to many painful and expensive sacrifices. Nothing of this kind can be necessary, when our inquiries relate to the principles and operations of our own minds. Our success in this pursuit does not depend essentially upon the assistance of large collections of books, or of an extensive philosophical apparatus. A few books judiciously selected will be sufficient; as the advantage to be derived from them consists principally, in the aid which they afford us in directing our attention to the subjects of our consciousness.

The science of theology and the science of the human mind, are not only intimately connected; in many points they are coincident. The same subject of inquiry belongs in many instances to both; and sound principles established in the one, will serve as landmarks to direct our progress in the other. We cannot expect that much advancement will be made in the knowledge of the human mind, among a people destitute of the assistance and direction furnished by Divine Revelation. The pure doctrine of Christianity embraced at the reformation, led to the adoption of more enlightened and liberal principles, in all the different branches of intellectual science. The erroneous systems which before prevailed, although some of them of great antiquity, and sanctioned by names whose authority it was held criminal to dispute, soon fell into contempt, when reviewed in connexion with the clear and powerful exhibition of Divine Truth, which was made at that auspicious period. The minds of men were brought back to the principles of reason and common sense as well as to the genuine doctrines of Christianity; to the rejection of the numerous fictions, puerilities, and absurdities, which had so long imposed on the human understanding. Luther and Calvin, with their venerable associates, treated the dogmas of Aristotle, and the metaphy-

sical reveries of the schoolmen, with as little ceremony as they did the corruption of the papists. The progress which is made, in any country, in explaining the principles of the human constitution, will correspond to the degree in which the pure doctrines and the genuine spirit of Christianity prevail. "The French, says Mr. Stewart, are at least half a century behind the British, in questions connected with the philosophy of mind. When Locke's account of the origin of our ideas was the creed in Britain, it was almost unknown in France. At present, when it is nearly exploded in Britain, it is pushed to an extravagant length in France." Scotland is, perhaps, indebted for the unrivalled excellence of her metaphysical writers, to the sound principles of religion, by which that country has been long distinguished.

It cannot be denied, that in many institutions of learning, the physical and mathematical sciences have attracted the principal share of attention, to the comparative neglect of the science of mind, and of morals. This state of things, it may be expected, will operate unfavourably upon the best interests of man. The mind accustomed almost exclusively to contemplate the truths of mathematicks, and of natural philosophy, and the peculiar evidence by which they are supported, fails in receiving that satisfaction and conviction from moral truths, which, in a mind more judiciously educated, they could scarcely fall short of producing. And surely, the principles and operations of mind, are more deserving of attention than the properties of matter. It is certainly more important for us to understand the relations of moral beings, than the relations of quantity; the duties which we owe to God, than the laws which regulate the succession of physical events. It is still worse, when, as is too often the case, a large portion of the time of young persons is occupied with the extravagant and licentious fictions of Grecian and Roman mythology. By this preposterous management, the imagination is corrupted, the passions are inflamed, and the most precious and critical time of our lives is lost, to any valuable purpose. Many, in mature years, have had abundant reason to repeat the wish of Augustine; "Utinam quum juvenis essem, institutus fuissem in libris utilibus! Ego adhuc adolescens audivi in schola Jovem tonantem, et simul adulterantem."

The present state of the mathematical and physical sciences is, indeed, an honour to the human understanding, and a proud monument of what it can do, when rightly employed. The discoveries which have been made in them, add, in numerous instances, to the convenience and ornament of life. It cannot be denied, however, that a correct knowledge of human nature, of our relations and duties, of the principles and laws of our constitution, is still more intimately connected with the highest perfection and dignity of our nature, and with our welfare, both in the present and future world.

Much useful knowledge of mankind may be acquired, by participating in the ordinary transactions of life, and by habits of familiar intercourse with different classes of persons. A man of sound and sagacious mind, who has had these advantages, will be able to predict with confidence, how men will act in different situations, and what effect certain events and circumstances will have upon their determinations and conduct. The knowledge obtained in this way, is sufficient for the common purposes of life. But, in addition to these sources of information, it is still more necessary for the philosopher, who would unfold the principles of the human constitution, to reflect with patient and close attention

upon the operations of his own mind; to distinguish from each other the different principles of action, which often concur in the same direction; and to ascertain with precision the peculiar nature and distinct province of each.

Much difficulty arises in accomplishing this undertaking, from our early habits of inattention to the subjects of our consciousness; from the fugitive and evanescent nature of human thought; from the varieties, and apparent anomalies in human character, which are constantly exhibited upon the great theatre of life; and from the ambiguity and other imperfections of language. When these, and other sources of difficulty are duly considered, it will not surprise us, that few have succeeded in giving a satisfactory exposition of the faculties and principles of the human constitution.

The advantages, however, of this study, are great and numerous. It furnishes, at every step, the most pleasing illustrations of the wisdom and beneficence of our Maker, and serves to point out the course of conduct which is agreeable to his will. It assists us in understanding the origin and the nature of evil, and the comparative dignity and authority of the different principles of our frame. It enables us to judge of the numerous theories which have been proposed respecting human agency, and the determinations of the will, and to detect the folly and weakness of many speculations in Theology, which are no less inconsistent with a correct account of the principles of our constitution, than with a sound interpretation of the Holy Scriptures.

I am perfectly aware, that by many persons, all inquiries of this kind are regarded as dull and uninteresting, if not as unintelligible. They must appear dull, if they be not understood; and in most instances, I apprehend, the reason why they are not understood is, because the reader is destitute of those powers of comprehension, and previous habits of reflection, which are indispensable to understand any thing, beyond the most simple and familiar elements of human knowledge. The obscurity of metaphysical writings, of which complaint is often made, is much more frequently to be imputed to the want of capacity in the reader, than to a failure in perspicuous enunciation in the writer.

[We regret that we cannot allow space in our present number for more than the introduction of this valuable essay. The remainder shall be given in our next.]

THE PRESBYTERIAN.

No. II.

In our former number, we intimated that those who are attached to a diocesan episcopacy, in the constitution of the church of Christ, assign different grounds for the preference which they cherish; and that it is only with those who *exclude* all other churches from a participation in the privileges of God's house, that we desire to have any controversy. In the first of a series of letters on this controversy, which were published about twenty years ago, by the Rev. Doctor Miller, now professor of ecclesiastical history and church government in the Theological Seminary at Princeton, we find a classification of the friends of episcopacy, accompanied with some remarks on those exclusive notions against which we particularly contend. As we have already intimated that we expect to deal largely in quotations, we think we cannot do better in our present number, than to present our readers with a part of Dr. M.'s first letter. It contains a fair statement of our own views, and will save us the trouble of saying what we fear we should not say as well. We shall add a note or two, and subjoin a number of remarks at the close.

But before we go farther, we think it right to inform our readers, that under the expectation that we might have occasion frequently to refer to these letters, we desired the writer to inform us, whether they contain an accurate statement of his *present* views of the various topicks on which they treat. We knew, indeed, that he had examined the whole subject with much care, before he wrote the letters. But we knew also, that since that time, it must have constantly occupied a considerable portion of his attention; that for the last fourteen years especially, church history, and church government, had been the subjects on which he had been called *professionally* to read, write, and lecture; that, in a word, there was probably not another man in our country, who had given so much time and attention as he, to the investigations connected with a full knowledge of the controversy on which we were entering—And we wished to know, and believed that he had no reluctance that we should know, what changes, if any, he would make in his letters, if he were now, for the first time, to give them publicity. He has answered us frankly—He says, that in order to do him justice, it is absolutely necessary to read the second volume of his letters, as well as the first; and he has pointed out three instances, and only three, in which, if he were to republish his volumes, he would, from his present recollection, correct inaccuracies. But these inaccuracies do not weaken a point of any importance in the general argument. We shall only add, that the second volume of Dr. M.'s letters, was chiefly in answer to objections and replies to the statements and arguments contained in the first.

The quotation to which we have referred, is as follows:—

"Among those who espouse the Episcopal side in this controversy, there are three classes.

The *first* consists of those who believe that neither Christ nor his apostles laid down any particular form of ecclesiastical government, to which the church is bound to adhere in all ages. That every church is free, consistently with the divine will, to frame her constitution agreeably to her own views, to the state of society, and to the exigencies of particular times. These prefer the Episcopal government, and some of them believe that it was the primitive form; but they consider it as resting on the ground of *human expediency* alone, and not of *divine appointment*. This is well known to have been the opinion of Archbishops *Cranmer*, *Grindal*, and *Whitgift*; of Bishop *Leighton*, of Bishop *Jewel*, of Dr. *Whitaker*, of Bishop *Reynolds*, of Archbishop *Tillotson*, of Bishop *Burnet*, of Bishop *Croft*, of Dr. *Stillingfleet*, and of a long list of the most learned and pious divines of the church of England, from the reformation down to the present day.

Another class of Episcopalians go further. They suppose that the government of the church by *Bishops*, as a superior order to *Presbyters*, was sanctioned by apostolick example, and that it is the duty of all churches to imitate this example. But while they consider episcopacy as necessary to the *perfection* of the church, they grant that it is by no means necessary to her *existence*; and accordingly, without hesitation, acknowledge as true churches of Christ, many in which the Episcopal doctrine is rejected, and Presbyterian principles made the basis of ecclesiastical government. The advocates of this opinion, also, have been numerous and respectable, both among the clerical and lay members of the Episcopal churches in England, and the United States. In this list appear the venerable names of Bishop *Hall*, Bishop *Downham*, Bishop *Bancroft*, Bishop *Andrews*, Archbishop *Usher*, Bishop *Forbes*, the

learned *Chillingworth*, Archbishop *Wake*, Bishop *Hoadly*, and many more, whose declarations on the subject will be more particularly detailed in another place.

A third class go much beyond either of the former. While they grant that God has left men at liberty to modify every other kind of government according to circumstances, they contend that one form of government for the church is unalterably fixed by divine appointment; that this form is Episcopal; that it is absolutely *essential* to the *existence* of the church; that, of course, wherever it is wanting, there is no church, no regular ministry, no valid ordinances; and that all who are united with religious societies, not conforming to this order, are "aliens from Christ," "out of the appointed road to heaven," and have no hope but in the "uncovenanted mercies of God."

It is confidently believed that the two former classes taken together, embrace at least nineteen parts out of twenty of all the Episcopalians in Great Britain and the United States; while, so far as can be learned from the most respectable writings, and other authentick sources of information, it is only the small remaining proportion, who hold the extravagant opinions assigned to the third and last of these classes.*

Against these exorbitant claims there is, prior to all inquiry into their evidence, a strong general presumption, for the following reasons:

First—It is placing a point of external order on a par with the *essence* of religion. I readily grant, that every observance which the great Head of the church enjoins by express precept, is indispensably binding. But it is certainly contrary to the genius of the Gospel dispensation, which is pre-eminently distinguished from the Mosaick economy by its simplicity and spirituality, to place forms of outward order among those things which are essential to the very existence of the church. We know from Scripture, that the visible form of the church has been repeatedly altered, without affecting her essence.

Secondly—Against this doctrine, there is another ground of presumption; because it represents the rite of *ordination* as of superior importance to the whole system of divine truth and ordinances, which it is the duty of Christian ministers to dispense. According to this doctrine, *Presbyters* are fully authorized to preach that *Gospel which is the power of God unto salvation to every one that believeth;* to admit members into the church by baptism; to administer the Lord's supper; and, in short, to engage in all those ministrations which are necessary to *edify the body of Christ:* but to the regular introduction of a minister into office, by the imposi-

* We fear that the proportion of this class of Episcopalians, both in Britain and the United States, is greater now than when these letters were published. The Catechism which is the subject of a Review, a part of which is contained in our present number, was, it appears, published as a tract, by the "Society for promoting Christian Knowledge"—a society patronized by a large and very influential class of the members of the English established church. In our own country, we are persuaded that the *exclusive* doctrine has gained ground, within a few years past. We are perfectly aware that our opponents may try to turn this concession to their own advantage, and say—what better evidence can you have that a doctrine is true, than that it gains ground by time? We answer—we want much better evidence than this. The papal supremacy was reached only by very gradual advances, during the lapse of many successive years. Any dogma that flatters human pride in those who embrace it, will be likely to gain ground, when constantly and assiduously urged—especially when it is not as firmly and steadily opposed. The dogma in question has been incessantly urged; and it has not been opposed with half the zeal and steadiness with which it has been advocated. For its counteraction, our very limited influence shall hereafter, while we live, and as opportunity offers, be faithfully employed.—EDITOR.

tion of hands, they are not competent. Is not this, in other words, maintaining, that the Gospel is inferior to its ministers; that the sacraments are less solemn and elevated ordinances than a rite, which all Protestants allow not to be a sacrament; that the dispensation of God's truth is a less dignified function, than selecting and setting apart a servant of the truth; that the *means* are more important than the *end?* If so, then every man of sound mind will pronounce, that, against such a doctrine, there is, antecedent to all inquiry, a reasonable and strong presumption.

Thirdly—If it be admitted, that there are no true ministers but those who are episcopally ordained; and that none are in communion with Christ, excepting those who receive the ordinances of his church from the hands of ministers thus ordained; then Christian character, and all the marks by which we are to judge of it, will be placed on new ground; ground of which the scriptures say nothing; and which it is impossible for one Christian in a thousand to investigate. When the word of God describes a real Christian, it is in such language as this—He is *born of the Spirit;* he *is a new creature; old things are passed away; behold, all things are become new.* He *believes in Christ and repents of all sin.* He *crucifies the flesh with the affections and lusts:* he *delights in the law of the Lord after the inward man:*—he *strives against sin:* he is *meek, humble, full of mercy and good fruits:* he *loves his brethren whom he hath seen,* as well as *God whom he hath not seen:* he is *zealous of good works:* and makes it his constant study to *imbibe the Spirit, and to imitate the example of the Redeemer.* These are the evidences of Christian character which fill the New Testament, and which meet us wherever the subject is discussed. According to this representation, the only *essential* pre-requisite to holding communion with Christ, is being united to him by a living faith; that faith which purifies the heart, and is productive of good works. But if the extravagant doctrine which we oppose, be admitted, then no man, however abundantly he may possess all these characteristics, can be in communion with Christ, unless he is also in communion with the Episcopal church. That is, his claim to the Christian character cannot be established by exhibiting a holy temper and life; but depends on his being in the line of a certain ecclesiastical descent. In other words, the inquiry whether he is in covenant with Christ, is not to be answered by evidences of personal sanctification; but resolves itself into a question of clerical *genealogy,* which few Christians in the world are capable of examining, and which no mortal can certainly establish.* There is no possibility of avoiding this conclusion on the principle assumed. And I appeal to you, my brethren, whether a principle which involves such consequences, has not strong presumption against it.

Fourthly—If the doctrine in question be admitted, then we vir-

* Several distinguished writers in Great Britain, who have lately espoused, with much warmth, the exclusive Episcopal notions under consideration, do not scruple to adopt and avow this inference, at least in substance. They assert, that *all* who "are in communion with the Episcopal church, are in communion with Christ," and in the "sure road to salvation." They deny that there is any "pledged" or "covenanted mercy;" in other words, that there are any *promises* given in the gospel to persons who are not in communion with that church, however sincere their faith and repentance, and however ardent their piety. And, accordingly, they turn into ridicule every attempt to distinguish between a *professing* Episcopalian, and a *real* Christian. It is scarcely necessary to add, that many of the divines of their own church reject this doctrine with abhorrence, and have publicly pronounced it to be as repugnant to scripture, as it is dangerous to the souls of men.

tually pronounce nine-tenths of the whole Protestant world to be in a state of excommunication from Christ. I know it has been often said, by zealous writers on this subject, that the great body of the Protestant churches are Episcopal; and that those who adopt the Presbyterian government make but a very small portion of the whole number. But I need not tell those who are acquainted with the history of the church since the reformation, and with the present state of the Christian world, that this representation is wholly incorrect. The very reverse is true; as I shall more fully show in a subsequent letter. Are we then prepared to adopt a principle which cuts off so large a portion of the Protestant world from the visible church, and represents it as in a state in some respects worse than that of the heathen? It is to be presumed that every considerate man will require the most pointed evidence of divine warrant, before he admits a principle so tremendous in its consequences.

It is not asserted that these considerations prove the extravagant Episcopal doctrine from which they flow, to be false. A doctrine may be unpalatable, and yet true. Whatever is plainly revealed in scripture, we are to receive without any regard to consequences. But when a principle is repugnant to reason, contradicts the analogy of faith, and involves consequences deeply wounding to the bosom of charity, we may safely pronounce that there is a presumption against it, antecedent to all inquiry; and that before we embrace such a principle, the evidence of its divine warrant ought to be more than commonly clear and decisive.*

With the great body of Episcopalians in this country, and elsewhere, it is extremely easy to live on the most friendly terms. Though attached to the peculiarities of their own denomination, they extend the language and the spirit of charity to other churches. We, of course, think them in error, because we are persuaded that Episcopacy, in the form for which they contend, is an innovation. Yet as long as they keep within the bounds of that liberal preference and zeal for their own forms, both of government and worship, which every man ought to cherish for the church with which he connects himself, we must approve of their sincerity, while we cannot unite with them in opinion. But with those (and we have reason to be thankful that the number is very small) who make exclusive claims, of a nature nearly allied to the doctrine of Popish infallibility; who declare that their own, and the Roman Catholick, are the only churches of Christ among us; who embrace every opportunity of de-

* We are not prepared to subscribe exactly to the statement made in the preceding paragraph. Believing, as we do, that the scriptures are the infallible word of God, we receive, without hesitation, every thing that they clearly reveal; and we have never been friendly to the practice of saying that if this or that position were found in the Bible, we would reject it—We have no relish for making such specifications. But we do say, that when a "specified principle is repugnant to reason, contradicts the analogy of faith, and involves consequences deeply wounding to the bosom of charity," we think there is more than *a presumption* against it. If the premises be made good, we think there can be no conclusion, but either that such a principle is absolutely false, or that the scriptures cannot *rationally* be believed. The latter alternative we reject with abhorrence; and must therefore adopt the former.

In reference to the dogma under consideration, we do sincerely believe, that it is as much at war with every principle of reason and common sense, and with innumerable plain declarations of scripture, as is the doctrine of transubstantiation. Nay, we verily think that the scriptures may be, and really are, more *speciously* perverted, so as to favour transubstantiation, than they can be, in favour of the exclusive doctrine in question. They both and equally belong to the Romanists; and for ourselves, we could more easily swallow the former than the latter.—ED.

nouncing all other ministers, as presumptuous intruders into the sacred office, their ministrations a nullity, and those who attend on them as aliens from the covenant of grace; with these it is not so easy to live in that harmonious and affectionate intercourse which is highly desirable among Christians of different denominations."

The preceding extract will give our readers a distinct view of the difference of opinion among Episcopalians themselves, in relation to their church order; and it also affords a more particular explanation, than we could give in our first number, of the precise object of the series of papers which we have commenced.

With the first class of Episcopalians mentioned in the extract, we have no controversy; because it is not our purpose to agitate the question, at present, whether a specifick form of church government, of any kind, is Jure divino; that is, whether such a form of ecclesiastical order, in all its parts; or as some have expressed it, "whether every pin of the tabernacle," be, or be not, exhibited as a model in the New Testament?

Neither is it our wish, if we can avoid it, to have any dispute with the second class mentioned in the extract; and for this good reason, that they view us, only in the same light in which we view them. They think that a *perfect* church requires diocesan bishops; but that a *true* although *imperfect* church may exist without them. We think that a *perfect* church must *exclude* diocesan bishops, but that a *true* yet *imperfect* church may *include* them. We are willing to grant freely, and without controversy, the privilege which we claim—

Hanc veniam petimusque damusque vicissim.

If we could get fairly at our opponents, and could give to the members of the Presbyterian church the information which we think they urgently need, relative to the nature of the episcopal office as it is taught in the New Testament, that thus they may be guarded against error and seduction—if we could do this, without interfering at all with the opinion of Episcopalians of the second class, it would give us unfeigned pleasure to avoid all collision. But if with them a debate must arise, it shall be on our part, while we are treated courteously, a very friendly debate.

It is the third class of Prelatists that has called us into the polemick field. Against their claims we mean to contend, their arrogance we mean to expose, as strenuously and pointedly as truth and our measure of ability will permit. Still we do not mean to treat them as they treat us—We do not mean to say that they have no hope but in the uncovenanted mercies of God. We regard them as we regard the Papists—We were on the point of saying *other* Papists; for *quo ad hoc*, they are as real Papists as any in the world. We have no doubt that there are some genuine Christians, some individuals truly sanctified, in the Romish church; and we have marked a spirit of seriousness, in some of the writings both of Bishop Hobart and Bishop Ravenscroft, which gave us real pleasure. We do not however mean to call Episcopalians of this class, as our friend Dr. Miller often calls them, "brethren." We never could bring ourselves to *claim kindred* with any body whom we knew or suspected to be disposed to reject the claim; and we think that the principle of Christian charity rather forbids than requires this. But if, through the *covenanted mercy* of God our Saviour, we shall reach, as we hope to do, the heavenly mansions, we trust we shall there meet with some whose miserable bigotry on earth, would have excluded us from those blest abodes.

Review.

A Short Catechism on the Duty of conforming to the Established Church. By the Right Rev. Thomas Burgess, D.D. Lord Bishop of Salisbury. pp. 12.

A review of the foregoing article, extending through more than twenty-five octavo pages, appears in the Eclectic Review for October last. The Right Reverend author of the Catechism, a highly distinguished scholar as he is, the reviewers handle without ceremony; notwithstanding he belongs to a church established by law, and they are dissenters—By the way, who gave the *exclusionists* in our country, the right to call us, and all other denominations but their own, "dissenters?" Have not we just as good a right, and indeed a little better, to call them dissenters? They, as we find the writers of the Christian Observer remark, belong to a denomination that forms but a small fraction of the religious community of the United States; and we hope they have not yet gone the length of denying that, in civil privileges, we are all on a footing. Yes, they are dissenters from us, and we from them. But when people have been accustomed to cant, it is not easy for them to break the habit.

The Review, from which we are about to make two extracts, is largely occupied in castigating Bishop Burgess, for grounding a considerable part of his claims, on the fact that the English Episcopal Church is *legally* established. This part has certainly no applicability to our country. Even Bishop Hobart has represented his church, as freed from a serious objection, by being separated from all legal or merely secular influence. In this we agree with him unreservedly, and think he deserves commendation, for the explicitness with which he has spoken on this topick. We fear, however, that he will reckon our commendation, if he should ever hear of it, of small account, in counterbalancing that weighty censure which he has suffered from his own party in England, for daring to say any thing in derogation of the "Church and State" of mother Britain. Yet he still holds, in common with all who adopt his system, that by a higher authority than any that is human, his is the *only* true church. To this point the extracts we make refer, with only a glance at Bishop Burgess' other claim; and we avow it distinctly, that we publish this part of the Review, in consequence of the controversy in which we have engaged; and to show our readers how indignantly the most distinguished exclusionists are treated, even in Britain.

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"In Section II. '*On the origin and constitution of the Church,*' the Author has given a defective answer to the question, 'Who were appointed by Christ to preach and baptize?'—The Seventy disciples were sent out to preach, and they were empowered to work miracles, and though we are not informed that their commission included 'to baptize,' we can scarcely hesitate to believe that this administration was comprised in their official investiture. The disciples of Jesus, we know, baptized before the date of the commission, Matt. xxviii. 19; and as in that charge 'to baptize' is conjoined with teaching, it is altogether probable that the Seventy both preached and baptized. But the answer furnished in the 'Catechism'—'the Apostles,' was most suitable to the purpose of its Au-

thor, and serves most admirably to introduce the following question and answer.

'*Q.* What were the persons called, whom the Apostles appointed to govern the Church and administer its ordinances?

'*A.* They were called Bishops, Priests, and Deacons.'

"Bishops, Priests, and Deacons! —Yes, there they are, all in regular order and gradation. And where did the learned Bishop of Salisbury find these names and titles? Not, certainly, where all names and titles which belong to Christian churches and to Christian ministers, according to the appointment of the Saviour and Lord of Christians, should be found. Let us be directed to the book, and chapter, and verse, of a Gospel, or an Epistle, where we may read 'Bishops, Priests, and Deacons,' and then we shall duly honour, as of Apostolick origin, these names and offices. But to no such Biblical passages can we be directed, either by the Author of the 'Catechism,' or by any other patron of the graduated ecclesiastical scale of 'Bishops, Priests, and Deacons.' Bishops (we shall soon see what this term imports) and Deacons, may be found in the New Testament; and unless we are prepared to impugn the Divine wisdom which has ordained this diversity of ministry in the Christian church, these two classes must be sufficient for the accomplishment of every purpose of order and discipline. We shall not treat so lightly either the wisdom of the supreme Legislator of the church, or the inspired records which comprise the only authoritative details of the primitive churches, as to conclude, that if 'Bishops, Priests, and Deacons,' had been either necessary to the order of Christian churches, or known as existing ministers of them at the time when so many epistles were addressed to them by the Apostles, distinct and regular mention of them would have been, if not of frequent, of at least occasional occurrence. But the whole evidence of the evangelical records negatives the assumed enumeration. Let one single passage be produced from the New Testament, of any address to a primitive church with its 'Bishops, and Priests, and Deacons,' and there is an end of the question. Will any reasonable man, qualified to give judgment in the case, pronounce that this threefold distribution could be known by the Apostle, when he addressed the Epistle to the Saints at Philippi, 'with the bishops and deacons?' It is altogether curious to notice the perplexities and expedients which are to be found in the attempts of party writers, to evade the plain testimony of passages opposed, as this is, to their purposes. An unprejudiced reader can be at no difficulty in determining the sense which lies before him, in the definite expressions which the sacred writers have used. 'There was no Christian church,' says Dr. Burgess, 'without a bishop.' We will not quarrel on this point with the learned Catechist. Let him have the consent of all Christians to this proposition, that there was no Christian church without a bishop. But what will this avail him? The word bishop means overseer. If our readers will look into the New Testament, they will see this, the proper meaning of the word, fully established, and at the same time detect the ecclesiastical artifice of King James's translators. The word *overseer* occurs but once in the New Testament, Acts xx. 28, and it is there a version of the Greek word επισκοπος, which occurs in several other passages, and in all of them is rendered by the ecclesiastical term bishop. Why was not the word translated bishops in the passage in Acts? Because it would then have been plain to unlearned readers, that elders and bishops are the same. Paul 'called for the elders of the church, and when they

were come to him, he said to them, —Take heed therefore to yourselves, and to all the flock, over which the Holy Spirit has made you bishops.' What proof can be more substantial than this, that elders and bishops were identical? But the passage is replete with other instruction on this subject. A Church of England bishop is a governor of the church, in whom are vested the ecclesiastical functions of ordaining and confirming. The office of the primitive bishops was to take heed to the flock, to be an overseer of the flock, to feed the church. His constant presence with the flock is unquestionably imported in these expressions, and it were the extreme of absurdity to consider the term 'flock' as denoting any other object than a community, one body of Christian believers. Now, every pastor of a Christian church is a bishop, and no individual is a bishop, in the Scriptural and proper use of the expression, but a pastor of a Christian church. A Church of England bishop bears no resemblance to a primitive bishop. He is by far too great a personage to be recognised in this relation. He is, not only in his secularities, but in his publick office and employments, most unlike such bishops as Paul met at Miletus, or addressed at Philippi." * * * *

"The worst part of the Catechism has not yet been brought under the observation of our readers. We proceed now to notice it, and to comment in such manner upon it, as our sense of the truth and value of the saving doctrine of Christ, and our regard for the verities of the gospel require. We should be sorry to offer a single remark on the passage which we shall immediately lay before our readers, that would not receive its ample justification in the letter and spirit of the following extract.

'*Q.* What do you conclude from the form, character, and privileges of the Church of Christ?

'*A.* I conclude, *first*, that as there is an holy Catholick Church, for which Chrst died, we have no hope of salvation, but as being faithful members of it;

'*Secondly*, That all true churches are parts of the one holy Catholick Church: and

'*Thirdly*, That Sects, which are so divided from any true church, as to have no communion with it, it is to be feared cannot be parts of the one Catholick Church for which Christ died.'

"To what influence shall we attribute the language and the spirit of this passage? Does it indicate the perversion of the understanding of its author, or that unchristian feelings have obtained a place within him? Is Dr. Burgess at last to be numbered with the Mants and the Daubeneys? Is he to be henceforth added to the persons who, as partizans of a secular church, have put themselves forward as examples of a zeal which the word of God neither inculcates nor commands, and of a spirit altogether inconsistent with the imitation of Christ, and utterly unknown to the Apostles? Is he to be classed with the prejudiced and bigoted? We had hoped not to see him so dishonoured. We had expected other representations of the doctrine of Christ from one whom we have been accustomed to consider as not unacquainted with it. But either with unhallowed knowledge, or with the most offensive bigotry, it is but too evident that he is chargeable. Let our readers reflect on the case which he has taken so much pains to construct and exhibit in the pages of this Catechism, and on the exclusion which he has so presumptuously intimated, and then decide whether the expression of our severe censure is not demanded. A true church is a church in which the word of God is preached, and the sacraments are duly administered by persons ordained by bishops, and which is governed and

served by Bishops, Priests, and Deacons; and 'sects' not in communion with such a church are excluded from salvation! This is the doctrine of the Catechism. For what purpose, we should be glad to learn, has the Right Reverend Catechist inserted the words 'it is to be feared?' Had he any misgivings that he had been falsifying the Christian doctrine, and teaching his catechumens another way of seeking acceptance with God than that to which the promise of salvation belongs? Or was it in the moment of his compassionate feeling for the perishing, that the expression of his alarm escaped? What impression was he intending to produce on the minds of his docile scholars by this interjected 'it is to be feared?' We hold in utter abhorrence the doctrine of the Catechism, though a Bishop is its Author. We hold it up to the gaze and reprobation of all Christians. It is not from the pure sources of religious knowledge that such tenets have been derived; and he who can attempt to give them currency, forfeits all just claim to be respected as a Protestant teacher. They are among the rankest errors of popery; and he who is voluntary in abetting them, is prepared to be a genuine minister of the Romish faith. John Howard, the philanthropist, belonged to a 'sect' which had no communion with a church governed by 'Bishops, Priests, and Deacons,' but he professed the faith of Christ, and illustrated its principles and tendencies by the sanctity and beneficence of his actions; and of such a man, 'divided' from such a church, shall a question be agitated that he is not a partaker in the felicities of those for whom Christ died? The late Sir Henry Moncrieff Welwood was a member and minister of the 'legal' church of Scotland, which, not having 'Bishops, Priests, and Deacons,' is not a true church—but to him neither the primitive churches of Christ, nor the Apostles and Teachers, who were their light and their glory, would have refused their fellowship, though neither Bishops, nor Priests, nor Deacons, of the 'legal and true church' of England, would admit him to ecclesiastical communion, and of such a man, exalted by all the ennobling qualities of a divine faith, shall it be presumed that he had no part in the benefits of Christ's salvation? Bishop Burgess can read such names, he can think of such men, and of others like them, who reposed their trust on the grace and promise of the Saviour, and denying all ungodliness, lived soberly, righteously, and piously in the world, and he can give utterance to sentiments which aver their peril of salvation! We are utterly shocked and revolted at the bigotry and impiety of such averments. They are so entirely in opposition to all that is taught in the New Testament, as the doctrine of Christ, that every reader of its pages must perceive their difference. Where the variation is so obvious, it might seem to be an unnecessary labour, to employ a single argument in refutation of the error. It might seem more proper to rebuke the arrogance and to expose the bigotry of such assumptions as are industriously circulated in the tract. We shall, we believe, best fulfil the duty which we owe, first to truth, and then to the publick, by confronting the evidence of the New Testament on the most important of all subjects which can be interesting to human creatures, with the doctrine unblushingly published by the present Catechist.

"On what grounds and in what manner does any individual to whom the Gospel is published, become a partaker of the hope of Christians, and obtain an interest in its blessings? In the solution of this inquiry, every person is alike concerned, and all to whom the New Testament is open and accessible, are bound to satisfy them-

selves in respect to its doctrines and inculcations, because its pretensions and its appeals are individual in their relation. No class, nor any number of men, is empowered to judge for others what are the requirements or the benefits comprised in the Christian verities. Every one's judgment has here its personal uncontrolled exercise, and the addresses of the New Testament are as directly personal, and possess equally the character of individuality to the examiner, as if he alone existed, and was the only person for whose use they were intended. Now, let a man take up the New Testament, and read it, and examine it. Is there a syllable in it, from the beginning to the end, which teaches him that his salvation depends upon any external relation, that his obtaining forgiveness, and being admitted into the Divine favour, are inseparable from his relation to some visible community? That he must necessarily be united with a particular society of men, before he can be a partaker of spiritual blessings? In those passages of Scripture which answer the question, 'What must I do to be saved?' is there a single syllable which limits salvation by any external regulations and provisions? No. Assuredly not. There were persons in the Apostolick age, who taught that it was necessary to a man's salvation, that he should observe the external rights of Judaism: 'Except ye be circumcised, and observe the law of Moses, ye cannot be saved.' In what manner this inculcation was repelled by the true teachers of the Christian doctrine, we well know: 'Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' It matters little, if men are led aside from Christian truth, and the Gospel be perverted, to what object their attention and devotedness are solicited. The external rites of Judaism are just as good and valuable as bishops, priests, and deacons. And if a man's salvation be allowed only as he belongs to a 'legal and true church' duly furnished with ecclesiasticks thus entitled, there is as gross a perversion of the gospel of Christ in this case, as there was in the other; and though we are not Apostles, and dare not therefore pronounce the awful sentence of excision, we can have no scruple in asserting, that the perversion or obscuring of the method of man's acceptance with God, and the attributing of it to associations and circumstances, from which, in the indelible records of inspired truth, it stands apart and unconnected, must incur for him on whom it is chargeable, a heavy responsibility. Who is the Bishop of Salisbury, that these arrogant assumptions and exclusions should come from him? We would oppose to his monstrous dogmas, the plain asseverations of the New Testament—the words of Him who will preside at the solemnities of the last day, and to whom is infallibly known the reason of men's admittance into heaven. In all the declarations of Jesus Christ respecting salvation, it is character, and not relation, that is exhibited. Our connexion with persons and with churches he never adverts to. He uniformly speaks of man apart from all association with his kind, and fixes our regard on our individuality of character and state. 'He that believeth shall be saved.' 'Except a man be born again, he cannot see the kingdom of God.' 'The pure in heart shall see God.' 'If a man keep my saying, he shall never taste of death.' 'Joy shall be over one sinner that repenteth.' What, we ask, is repentance—what faith—what purity of heart? Are they not internal personal exercises and qualities? And where is the individual when he is the subject of these? In his retirement—in his Maker's presence, confessing his sins, repent-

ing of his transgressions, imploring mercy—and obtaining it through the grace of his Redeemer. To unite himself with other believers in Christian communion, may subsequently be his duty, and he may by such a measure fulfil the obligations which his conscience admits; but his salvation is altogether a distinct consideration, and is not dependent on any external relations. Jesus Christ has given every believer the assurance that he shall not perish, but have everlasting life. And in the face of this declaration of the Saviour of the world, shall the Author of this Catechism be permitted to utter the effusions of bigotry, and exclude from the assurance of salvation the humble and obedient believer, who worships apart from the offices and ministers of the church to which he himself belongs? To what rebukes does not an ecclesiastick of such a spirit subject himself? Is salvation a monopoly in his hands, or circumscribed by the laws of his community? 'Sects cannot be parts of the one Catholick Church for which Christ died.' As the Bishop of Salisbury has chosen to speak of sects, we would remind him that his own community is but a sect, one of the parties in separation from the Church of Rome, the great, but not the only pretended monopolist of salvation. He is but an humble imitator of her doctors and her bishops, whose language in respect to all Protestants he has but repeated. That language, whether used by Papists or by Protestants, we hold in utter contempt. It cannot be less scandalously offensive in the Bishop of Salisbury, than in the bishops of the Romish church; and if he choose to symbolize with them in the publication of this antichristian dogma, we cannot perceive that he has entitled himself to the respect of intelligent and Christian men. Not only the temerity, but the impiety of such pretensions, must surprise and shock every person who has learned from the New Testament the doctrine of Christ.

"In this 'Short Catechism,' written by a Bishop, and adopted and circulated by the 'Society for promoting Christian Knowledge,' there is more of error and of sophistry, more of the perversion and abuse of sacred Scripture, more violations of Christian truth and charity, more numerous proofs of mental imbecility or delusion, and more pernicious inculcation, than in any tract or book which we have for a long time seen. An object was to be accomplished by its Author, and he has not been very scrupulous in respect to the means by which he has attempted it. If he had been careful of these, we should not have found such ill-assorted questions and answers in this tract, and such gaping chasms between his premises and the conclusions which follow them. An Episcopalian remarked on the 'Form of Prayer and Thanksgiving' ordered to be used on the recovery of his present Majesty in 1820, which we suppose was composed by one or more bishops, that 'it seems as if there were a fatality in our modern state prayers;' and he adds, 'If the framer of it had wished to expose the Church to the derision of her enemies, he could not have done it more effectually than by such a form.' The framer of this 'Short Catechism' has been labouring in the service of the Church, much after such a fashion. Mankind are not to be influenced by such representations as he has put forth, to forego their inalienable right of examining and determining for themselves, as the subjects of religion, the claims and evidences of truth, and the manner of their professing it. The whole of religious obligation is very evident and very plain. Every man is, as the subject of religion, accountable only to God, for his religious principles and conduct; and this being the case, his association with others for

religious objects, must be voluntary. If Bishop Burgess could refute this statement of the grounds of religious profession, he might achieve something in favour of his priestly claims, and we might possibly be conformists to his Church. But this refutation neither he, nor his episcopal brethren can furnish. And we, in the full confidence of the truth and security of these grounds, reject his claims as arrogant and vain, and despise the disingenuous methods by which he has attempted to support them."

Literary and Philosophical Intelligence, etc.

Fascinating Power of Snakes.—The following remarks by a correspondent in the last number of Silliman's Journal, are calculated to set this curious subject in its true light.

Sir—I was rather surprised to observe an article, in the last number of the American Journal of Science and Arts, (Vol. xii. page 368,) which speaks of the supposed *fascinating power of Snakes*, as though it were an established fact. The writer professes to be "convinced by ocular demonstration;" and yet, so differently do men view occurrences of a similar character,—I have witnessed cases fully as much in point, and I think even stronger than the one there related, which "convinced" *me*, that the notion of a fascinating power, in those animals, is an utter fallacy and delusion. I had supposed, indeed, that the doctrine, (so far as intelligent, cautious observers of the phenomena of natural history were concerned,) had long since descended to the "tomb of the Capulets," together with the kindred belief, that certain aged and ill-favoured females, of our own species, were also endowed with the power of incantation. At all events, I think those who undertake, at this time of day, to demonstrate the existence of such a power, in serpents, ought at least to furnish cases in which the process was *consummated;* and not content themselves, as they almost invariably do, with relating instances in which the operation was interrupted by some accident, or interference. Such evidence I consider very inadequate to the establishment of so extraordinary a process as that which is understood by *fascination.*

In the numerous cases which I have heard related, something always occurred to *break the charm;* and the excited feelings of the observer enabled him to *imagine* the catastrophe that was *about to happen!* Testimony of this description can never satisfy a mind that is not strongly predisposed to an implicit faith in the marvellous.

What is there in the eyes of a snake, more than in those of a cat, by which birds may be *fascinated?* Birds will flutter and hover round both these relentless enemies, at certain seasons, and do often fall victims to the wiles and dexterity of both: but to assert that there is a magic influence by which they are attracted into the jaws of a known enemy, is an attempt to tax our credulity rather too severely, for the present condition of science. The artifices of birds, to decoy unwelcome visiters from their nests, are oftentimes very remarkable. I have seen them simulate lameness, and flutter about as though they were much crippled, evidently for the purpose of attracting attention, and drawing the visiter in pursuit of *themselves*, in order to save their tender young. Indeed, their extraordinary manœuvres, on such occasions, might readily be mistaken, *by a believer in fascination*, for the effect of some such imaginary power. That the same artifices are employed by the feathered tribes to divert snakes, cats, and all other intruders, known, or supposed to be dangerous, from the neighbourhood of their nests, there can be little doubt.

The grave tales, however, which are related of snakes *charming* birds, drawing squirrels down from tree tops, and even subjecting human beings to their incantations, are so entirely foreign to all my ideas of rationality, and so inconsistent with all my own observations, that I am fully prepared to reply to such representations, in the language of the Roman Poet:—

"Quodcunque ostendis mihi sic, incredulus odi."

I do not deem it necessary to detail my reasons, *in extenso*, for disbelieving what I am convinced is a vulgar error. I should as soon think of troubling you with a series of arguments against the doctrines of *water smelling* or *witchcraft.* It is for those who contend for the facts, to furnish conclusive evidence for their exist-

ence. The actual state of natural science, requires that substantial proof be afforded, to induce a belief of improbable things. My only object, in this hasty notice of the matter, is to enter my humble protest against such a doctrine passing to the world through an "American Journal of Science," without something like *satisfactory* evidence of its correctness.

Army.—The army of the United States, in October last, was composed of 5722 men, including 54 surgeons, 51 paymasters, 33 engineers, and 444 commissioned officers. The number of sick was 603, and the number in arrest or confinement, 232. The troops are distributed in 39 different posts, on the sea board, western frontier, &c. Desertions from the army are frequent. The number of recruits enlisted from Jan. 1, 1827, was 953.

Navy.—The navy of the United States, built and building, consists of twelve ships of the line, fourteen 44's, and 36's, two corvettes, a steam frigate, about twenty sloops of war and schooners. In addition to these, live oak timber has been purchased for 5 ships of the line, 5 frigates, and 5 sloops of war. The number of vessels in commission, is 19. Of these, 4 or 5 are in the Mediterranean, about as many in the Pacifick, and the others in the West Indies, on the coast of Brazil, &c. The annual expense of the Navy and Navy Yards, not including the sums appropriated for the gradual improvement of the Navy, is about three millions of dollars. The pay and subsistence of officers, and pay of seamen, amount to $1,360,000; provisions, $505,000; repairs of vessels, $475,000.

Lead Mines.—The lead made at the public lead mines, during the last year, amounted to 6,092,560 pounds, one-tenth of which belongs to the United States for rent. The products of the mines near Fever River, was upwards of five millions, and that of the Missouri mines, less than one million. It is supposed that the annual product of the mines will soon reach ten millions of pounds.

LIST OF NEW PUBLICATIONS.

A Series of Questions on the selected Scripture Lessons for Sabbath Schools—Designed as a second annual course of instruction. By Albert Judson, Minister of the Gospel. In two volumes, vol. ii. the third vol. in the press. Philadelphia. American Sunday School Union, No. 148 Chesnut Street.

A Commentary on the Epistle to the Hebrews: in two volumes. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary, Andover.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the said Seminary. Second edition.

The Importance of the Gospel Ministry—An introductory lecture delivered at the opening of the Winter Session of the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. Professor, &c.

Letters to an Anxious Inquirer, designed to relieve the difficulties of a friend under serious impressions. By T. Charlton Henry, D. D., late Pastor of the Second Presbyterian Church in Charleston, S. C.

Review of the Rev. Dr. Channing's Discourse, preached at the dedication of the Second Congregational Unitarian Church, New York, December 7th, 1826.

A Sermon occasioned by the Death of the Hon. William Phillips, preached on the 3d of June, 1827, being the Sabbath after the funeral. By Benjamin B. Wisner, Pastor of the old South Church in Boston.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

The most of the papers which form the *Appendix* to the Minutes of the General Assembly of the Presbyterian Church for 1827, have already appeared, without abridgment, in the Christian Advocate, viz. The Narrative of the State of Religion within the Bounds of the General Assembly; The Annual Report of the Board of Directors of the Theological Seminary; The Report of the Board of Missions; and the Pastoral Letter of the General Assembly to the Churches under their care. A summary notice has also been taken of The Board of

Education. These documents were of immediate and general interest to our churches and clergy; and we gave them a place in our pages as speedily as possible. It is otherwise with the Minutes of the General Assembly. If they reach the lower judicatures before the spring meetings of those bodies, no material inconvenience is incurred. And for this, such an effectual provision is now made, by the number of copies printed, and the care taken to transmit them seasonably and safely, that we have doubted whether it was any longer of use to insert them in our miscellany. We have been advised, however, to do it; and when we recollect that but few of the laity see the copies of the Minutes issued by the General Assembly, and that our work ought to comprise a record of all important measures taken in the Presbyterian church, we have determined to continue our practice of former years with a little variation, made with a view to husband our space—We shall hereafter omit all those parts of the records that relate merely to the forms of business, and the detail of the names of the members who compose the Assembly for the year, or of the committees always appointed. But our readers may rest satisfied, that nothing of any conceivable moment to the church will be omitted, and that our copy shall be as accurate as that printed by the authority of the Assembly. We believe, indeed, that all the omissions we shall make, will only render the reading of the minutes more agreeable than they would otherwise be; and if it should be necessary (as it once was) for Synods and Presbyteries to have recourse to our pages, to learn what the General Assembly has required of them, the information, they may be assured, will there be found as full and complete, as if no omissions had been made.

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The General Assembly of the Presbyterian Church in the United States of America, met, agreeably to appointment, in the First Presbyterian Church in the city of Philadelphia, May 17th, 1827, at 11 o'clock, A. M.; and was opened by the Rev. THOMAS M'AULEY, D.D. the Moderator of the last Assembly, with a sermon from Mark xvi. 15, 16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

After prayer, the commissions were read.

The Rev. Francis Herron, D.D. was chosen Moderator; and the Rev. Philip C. Hay was chosen Temporary Clerk.

The roll was called, and each member of the Assembly was furnished by the Stated Clerk with a copy of the printed minutes of the last Assembly.

May 10th, Dr. Fisk, Mr. Weed, Mr. Speer, Mr. Culbertson, Mr. F. M'Farland, Mr. Seward, Mr. Gillet, Mr. Linn, Mr. Campbell, Mr. Lewis, and Mr. Slaymaker, were appointed a committee of bills and overtures, to meet immediately upon the rising of the Assembly this morning, and afterwards on their own adjournments.

Mr. Wisner, Dr. Dana, Dr. M'Auley, Dr. Wylie, Mr. Elliot, Dr. Hillyer, and Mr. Maxwell, were appointed a judicial committee to meet immediately after the rising of the Assembly; and afterwards on their own adjournments.

Mr. Armstrong, Mr. Kelly, and Mr. R. G. Johnson, were appointed a committee to receive an account of the miles travelled by the commissioners to the Assembly, and to make an apportionment of the commissioners' fund, agreeably to a standing rule on the subject.

Resolved, That it be the order of the day for to-morrow morning to receive the Synodical and Presbyterial reports.

Dr. Phillips, Mr. Green, and Mr. John Monteith, were appointed a committee to receive these reports, examine them, and read to the Assembly such parts of them as they may judge necessary to be read for the information of the Assembly; and also to prepare a statement to be transcribed into the Compendious View.

Resolved, That it be the order of the day for Monday next to receive the reports on the state of religion.

Resolved, That the rule adopted by the last Assembly, viz. "That the Assembly will hereafter prepare no general narrative on the state of religion," be, and it is hereby repealed.

The following communication, dated June 2, 1826, the day after the rising of the last Assembly, and addressed to the moderator of that Assembly, from Mr. Jo-

siah B. Andrews, was laid before the Assembly, viz.

"Notice is hereby most respectfully given to the General Assembly of Presbyterians in the United States, that the undersigned conscientiously believes it to be his duty to continue to preach the Gospel, and to perform all other ministerial services, according to the rule of God's word, wherever he may be providentially called, any resolutions or decisions of the Assembly, or of any other ecclesiastical body under their jurisdiction, made to the contrary notwithstanding. God alone is my judge. JOSIAH B. ANDREWS."

The above communication was read, and committed to Dr. M'Auley, Dr. Fisk, and Mr. Francis M'Farland.

The committee appointed by the last General Assembly to meet a committee of the General Association of Connecticut, made the following report, viz.

"The committee appointed by the last General Assembly to meet a committee of the General Association of Connecticut, in case they shall be pleased to appoint one, to confer in relation to the ordination of Mr. Chambers, &c. beg leave to make the following report:

That they did not, according to the letter of their appointment, attend the meeting of the General Association of Connecticut, at Stamford, in June last. Two members of the committee could not attend at that time. Of this they informed the last Assembly before their rising; but that body did not see proper to make a new appointment. Soon after the rising of the Assembly, these members of the committee applied to their alternates to attend at Stamford in their place. This both the alternates declined to do. Your committee therefore had no alternative, but either to abandon the object of their appointment, or else to communicate with the Association by writing, and request the appointment of a committee on their part, to meet the committee of the Assembly at a subsequent day. The latter plan was adopted. Accordingly, an extract from the minutes of the last Assembly, accompanied by a letter from the committee, was sent to the General Association.

In consequence of this communication, the General Association appointed a committee, of which the committee of the Assembly received notice, in a letter from the Rev. Daniel Smith, one of that committee. The two committees accordingly met at the house of the Rev. Dr. M'Auley, in the city of New York, August 1st, 1826. The following are the minutes of the proceedings of the joint committee.

New York city, August 1st, 1826. Eleven o'clock, A.M. The committee appointed by the General Assembly to meet a committee of the General Association of Connecticut, in case they shall be pleased to appoint one, for the purpose of conferring on the grievance of which the Presbytery of Philadelphia complain, in relation to the ordination of Mr. John Chambers, by the Association of the Western District of New Haven county; and of inquiring whether any, and if any, what further articles or alteration of the present terms of intercourse between the Presbyterian Church in the United States, and the members of the Congregational Churches in Connecticut, may be expedient, for the better promotion of the purity, peace, and Christian discipline of the Churches connected with the two bodies, met at the house of the Rev. Dr. Thomas M'Auley, in the city of New York.

Present, of the committee on the part of the General Association of Connecticut.

Rev. Nathaniel Hewit,
Rev. Daniel Smith,
Absent Rev. Aaron Dutton,

And of the committee on the part of the General Assembly,

Rev. Dr. Samuel Miller,
Rev. Dr. John M'Dowell,
Rev. Dr. Thomas M'Auley.

Mr. Smith was appointed chairman of the joint committee, and Dr. M'Dowell was appointed clerk.

The committee commenced their business with prayer by the chairman.

The commissions and instructions of the two committees were read.

From the commission and instructions of the committee from the General Association of Connecticut, it appeared that they had no power to do any thing in relation to the case of the ordination of Mr. Chambers; but that they were appointed only on that part of the communication which respects the terms of intercourse between the General Assembly and the General Association of Connecticut.

After mature deliberation, it was unanimously resolved, that the two following rules be proposed to the General Assembly and the General Association of Connecticut, for the future regulation of their intercourse with each other, viz.

I. That it shall be deemed irregular and unfriendly for any Presbytery or Association within the bounds of the corresponding churches, to receive any candidate for licensure, licentiate, or ordained minister, into connexion with either, without regular testimonials, and a regular dismission from the Presbytery or Association from which the said candidate, licentiate, or minister may come.

II. That the delegates commissioned respectively by the corresponding

churches to attend the highest body of each, be hereafter empowered, agreeably to the original plan of correspondence between the two churches, to sit and deliberate only, but not to vote.

Resolved, That the above proceedings of the joint committee be signed by the chairman and clerk, and be laid before the General Assembly and the General Association of Connecticut.

Concluded with prayer by Dr. Miller.

DANIEL SMITH, Chairman.
JOHN M'DOWELL, Clerk.

The committee of the Assembly conclude their report with asking leave to lay before this body an attested copy of the appointment and instructions of the committee of the General Association.

SAMUEL MILLER,
JOHN M'DOWELL,
THOMAS M'AULEY, } Committee."

The above report was accepted; and the two resolutions, recommended by the joint committee, were adopted by the Assembly.

Resolved, That the next General Association of Connecticut be informed of the adoption of these resolutions by the Assembly.

Dr. Green, Dr. Blatchford, and Dr. Hillyer, were appointed a committee to prepare a memorial, on the subject of the above resolutions, to be sent to the other ecclesiastical bodies in New England, represented in this body.

The delegates appointed to attend the General Synod of the Reformed Dutch Church, and the delegate to the General Association of New Hampshire, and the General Convention of Vermont, reported respectively, and their reports were accepted.

The General Assembly taking into consideration, on the one hand, the marvellous and merciful dispensations of the God of providence and grace, within the year past, in the effusion of his Holy Spirit, manifested by a revival of vital piety, and the multiplication of hopeful converts in several parts of the Presbyterian church; and on the other hand contemplating the prevalence of coldness, deadness, and formality in religion, which still exist in several portions of our church, and the prevalence of vice and irreligion in many places; and considering also that the revivals themselves may be marred by the spread of false doctrine, error, and delusion, came to the following resolutions:

1. Resolved, That we deem it peculiarly proper and important that the General Assembly, as being the representation of the whole Presbyterian Church, should in that capacity, engage in such religious exercises, as the special state and circumstances of that church appear at this time to demand.

2. Resolved, That in the circumstances in which the Presbyterian church is found at the present time, there is in the judgment of this Assembly, a special call for thanksgiving, humiliation, and prayer:—Thanksgiving for the glorious displays of God's grace, which he has made, and is now making in many of our churches, in our land, and in the world at large;—Humiliation, that our sins separate between us and the still more general and powerful manifestations of his almighty power, for the conviction and conversion of sinners in various parts of our church, where formality and lukewarmness still remain, and in other parts, where vice, immorality, and infidelity are yet found;—and Prayer—earnest, united, persevering prayer, to Him with whom is the residue of the Spirit, and who has made so many gracious and condescending promises to encourage the supplications of his people, which promises he has invited them to plead before Him. The Assembly considering these things, think it proper, notwithstanding the shortness of the period during which their sessions can continue, and the important concerns that must come before them, to set apart one whole day as a day of special thanksgiving, humiliation, and prayer, in which the ordinary business of the Assembly shall be entirely suspended, and they do accordingly set apart Wednesday next to this purpose.

Resolved, That Dr. Green, Dr. M'Auley, and Mr. Lewis be, and they hereby are appointed a committee, to consider and report to this Assembly, as speedily as practicable, an arrangement of exercises best calculated for the profitable observance of the day aforesaid.

A number of copies of the printed minutes of the General Association of Massachusetts, and of the General Synod of the Reformed Dutch Church were received, and committed to Dr. Cathcart and Mr. John Monteith for distribution among the members.

Mr. Culbertson, Mr. Elliot, and Mr. Green were appointed a committee to receive the reports of Presbyteries in relation to the alteration of the Confession of Faith, and the proposed amendments to the Form of Government, and the Book of Discipline, and report the result to the Assembly.

Rev. Alonzo Church, from the Presbytery of Hopewell, Rev. John Smith, from the Presbytery of New Brunswick, Rev. Herman Halsey, from the Presbytery of Rochester, Rev. Eli Hunter, from the Presbytery of Genessee, Mr. Parley Coburn, a ruling elder, from the Presbytery of Susquehanna, and Mr. John Ward, a

ruling elder, from the Presbytery of Rochester, appeared in the Assembly, and, their commissions being read, took their seats as members of the Assembly.

The committee to whom was referred the letter of Josiah B. Andrews, recorded on the minutes of this morning, reported the following resolution, which was adopted, viz.

Resolved, That in the opinion of this Assembly, the said letter is highly contumacious; and the sentiments avowed in it, a gross infraction of Mr. Andrews' ordination vows.

The Delegates appointed by the last Assembly to attend the General Associations of Connecticut and Massachusetts, and the German Reformed Synod, reported respectively; and their reports were accepted.

The committee of Overtures reported an application from the churches of Colesville and Windsor in the Presbytery of Susquehanna and Synod of New Jersey, to be attached to the Presbytery of Chenango in the Synod of Geneva.

This application was accompanied by an extract from the minutes of the Presbytery of Susquehanna, approving of said application. Whereupon it was resolved that the request of the congregations of Colesville and Windsor be granted; and they are hereby annexed to the Presbytery of Chenango.

The Permanent Clerk informed the Assembly that there had been put into his hands an appeal from the Synod of Pittsburgh, by Mr. James Taylor—and a complaint against a decision of the Synod of Virginia, by the Rev. Samuel Houston, and the Rev. Samuel B. Wilson. The above appeal and complaint were referred to the Judicial Committee.

The committee appointed to report to the Assembly an arrangement of exercises for the observance of Wednesday next as a day of special thanksgiving, humiliation, and prayer, made a report, which was adopted.

The committee of Overtures reported a memorial from the Session of the First Church of Geneva, which was committed to Dr. Hillyer, Dr. M'Auley, and Mr. Lathrop.

The committee of Overtures also reported on application from the church of Dansville, in the Presbytery of Bath, in the Synod of Geneva, to be set off from said Presbytery, and annexed to the Presbytery of Ontario in the Synod of Genessee. The above application was granted; and the congregation of Dansville is hereby annexed to the Presbytery of Ontario.

May 19th.—The Assembly proceeded agreeably to the order of the day, to receive the Synodical and Presbyterial Reports, which were handed to the committee appointed on this business.

The Trustees of the General Assembly, presented a communication, informing the Assembly that Mr. James Anderson of the city of New York had paid to their Treasurer the sum of $2,500 to endow a Scholarship in the Theological Seminary at Princeton. This communication was accompanied by a document from Mr. Anderson, stating the terms on which he founded said scholarship.

The committee to whom was referred the memorial from the session of the First Church of Genoa, made a report, which after some discussion was recommitted to the same committee.

The Judicial committee reported a complaint against the Synod of Virginia, by the Rev. Samuel Houston and Rev. Samuel B. Wilson; notice of which was ordered to be put on the Docket.

The committees appointed to examine the Records of the Synods of the Western Reserve, and Philadelphia, reported respectively, and their Records were approved.

The committee of Overtures reported an overture, No. 4, which was committed to Dr. Rice, Mr. Wisner, Mr. W. Monteith, Mr. Elliott, and Mr. Weed.

The committee appointed to examine the Records of the Synod of Ohio reported, and the Records were approved, with the exception of a minute on page 243, disapproving of a decision of a Presbytery, and ordering said Presbytery to reconsider that decision, without any reasons being assigned.

The committee appointed to examine the Records of the Synod of New Jersey reported, and the Records were approved.

The committee to which was recommitted the memorial from the Session of the First Church of Genoa, brought in a report; when, after considerable discussion, Dr. Green, Dr. M'Auley, and Mr. Wisner, were appointed a committee to draw a minute on this subject.

The committee of Overtures reported overture No. 5, which was referred to the committee appointed on overture No. 4.

The committee of Overtures reported overture No. 6, and recommended in relation to it the following resolution, which was adopted by the Assembly; viz.

Resolved, That the prayer of the petition of the Synod of Indiana, that the Ohio river may hereafter be the boundary line between that Synod and the Synod of Kentucky be granted; but that the boundary line between the Synods of Indiana and Ohio remain as it now is, for the present.

The committee appointed to draw a minute on the subject of the memorial

from the Session of the First Church in Genoa, reported the following, which was adopted, viz.

Resolved, That the church of Genoa be referred to the minute of the Assembly formed in the case of David Price, in the year 1825; from which it will appear, that in the judgment of the Assembly, "an admonition" was "deserved" by the said Price, in consequence of his unchristian conduct. And it is the judgment of this Assembly, that the Session ought immediately to have administered such admonition; that they ought still to administer it; and that if the said Price refuse to submit to such admonition, or do not thereupon manifest repentance and Christian temper, to the satisfaction of the church, he ought not to be received into the communion of that or any other Presbyterian Church.

May 21st.—Resolved, That Dr. Rice, Mr. Sprague, Mr. Bush, Mr. Wisner, and Mr. Belville, be a committee to draught a pastoral letter to the churches and people under the care of the General Assembly, and report the same during the present Sessions of the Assembly.

The Assembly proceeded, agreeably to the order of the day, to receive the reports from Presbyteries, on the state of religion.

Mr. Elliott, Dr. Dana, Mr. Sprague, Mr. Barnes, and Mr. Sears, were appointed a committee to take notes, and draw up a summary statement.

The Board of Directors of the Theological Seminary at Princeton made their annual report, which was read and committed to Mr. M'Whir, Mr. Platt, and Mr. Steel.

The Assembly resumed and finished receiving the narratives on the state of religion.

Mr. Cook, Mr. Lewis, Mr. Warner, Mr. Coburn, and Dr. M'Auley, obtained leave of absence from the remaining Sessions of the Assembly.

May 22d.—The Trustees of the Theological Seminary at Princeton, made a report, agreeably to charter, which was accepted, and committed to the committee on the report of the Board of Directors; and directed to be printed with their report.

A report from the Presbytery of Hanover, respecting the Theological Seminary under their care, was laid before the Assembly and read, and committed to Dr. Dana, Mr. Weed, Dr. Fisk, Dr. Spring, and Dr. Phillips.

Resolved, that it be the order of the day for Thursday morning to elect Directors of the Theological Seminary at Princeton. A nomination was made to fill the vacancies.

The Stated Clerk reported that he had found among the papers of the Assembly, about fifty copies of the Confession of Faith in sheets, of the edition of 1806, which he had caused, for their preservation, to be bound, for 12½ cents per copy.

Resolved, That the Stated Clerk be, and he hereby is, authorized to distribute said copies among the distant and destitute churches under the care of this Assembly.

The committees appointed to examine the Records of the Synods of North Carolina and Indiana, reported, respectively, and the Records were approved.

The committees appointed to examine the Records of the Synods of South Carolina and Georgia, and West Tennessee, reported, respectively, that the Records had not been presented to the committees. Resolved, that the committees be discharged.

The following resolution was introduced and committed to Mr. Armstrong, Dr. Spring, and Mr. F. M'Farland, viz.

Resolved, That those Commissioners who obtain leave of absence, for any other cause than their own ill health, or the ill health of some of their families, before the committee on the Commissioners' fund present their report, shall not be entitled to any dividend from said fund.

Nominations were made for persons to attend the several Ecclesiastical bodies holding correspondence with this Assembly.

The committee appointed to examine the Records of the Synod of Kentucky, reported, and the records were approved, with the exception of the record on page 10, relative to a complaint which appears to be defective.

Resolved, That there be no election for Trustees of the General Assembly, or of the Theological Seminary at Princeton the present year.

The Judicial committee reported, that by permission of the Assembly, a complaint was presented to them by the Rev. Dr. Ashbel Green, in behalf of a minority, against a decision of the Synod of Philadelphia, recorded on the Synod book, page 168: by which complaint, the following question is presented for the decision of the Assembly, viz.

Is it consistent with the constitution of this church, for the same individual to hold the office of ruling elder in two different churches at the same time?

The complainants were heard in support of their complaint; the Synod was heard in defence of their decision; and the complainants concluded with a reply:

When it was resolved, by the Assembly, that the decision of the Synod be affirmed, and the complaint dismissed.

A letter was received from the Female Tract Society of Philadelphia, presenting to the Assembly 5000 religious tracts. with a request that they may be apportioned among their ministers, missionaries, and elders, residing or travelling in those sections of country represented as destitute of a stated ministry of the gospel, and of religious books, in the western and southern states, and distant parts of the state of Pennsylvania.

Resolved, that the above donation be accepted, and that the thanks of this Assembly be presented by the permanent clerk, to the Philadelphia Female Tract Society for their generous donation; and that the tracts be committed to the stated clerk, for distribution, agreeably to the request of the donors.

The committee of Overtures reported overture No. 7, viz. an application from the Rev. Samuel H. M'Nutt, and the church of New Dublin, in the Presbytery of Lexington, in the Synod of Virginia, to be set off from that Presbytery, and attached to the Presbytery of Abingdon, in the Synod of Tennessee. This application was accompanied with information that the Presbytery of Lexington had consented to this transfer.

Whereupon it was resolved, that the Rev. Samuel H. M'Nutt, and the church of New Dublin, be, and they are hereby set off from the Presbytery of Lexington, and annexed to the Presbytery of Abingdon.

The committee appointed to examine the records of the Synod of Pittsburgh reported, and the records were approved with the following exceptions, viz.

Page 303, on which it is stated, that a report on the state of religion was adopted, and is as follows; but the report does not appear there:

And that at the opening of the Synod, no sermon was delivered, as the constitution requires, but on the following evening.

Mr. Blood had leave of absence from the remaining sessions of the Assembly.

Mr. Woodhull had leave of absence from the remaining sessions of the Assembly.

The Assembly had a recess to attend the anniversary of the American Sunday School Union.

Adjourned for business till Thursday morning; to-morrow having been set apart by the Assembly as a day of thanksgiving, humiliation, and prayer.

May 24.—Yesterday was observed by the Assembly, as a day of thanksgiving, humiliation, and prayer. Agreeably to the plan reported by the committee of arrangement, the Assembly convened at 10 o'clock in their usual place of meeting. A number of ministers and elders, who were not members of the Assembly, met with them. The time, until near two o'clock, was spent together in prayer, praise, reading the Scriptures, and exhortation. The season was one of great interest, and there were evident tokens of the special presence of the Holy Spirit. At 4 o'clock, the Assembly met in the First Presbyterian Church, with a large congregation. The religious exercises were conducted in a manner similar to those of the forenoon, and the season was again one of great interest and solemnity. In the evening the members of the Assembly attended in different churches in the city, in which there was religious worship, under the direction of their respective pastors.

The committee appointed to examine the records of the Synod of Tennessee, reported, and their report was put on the docket.

The committee appointed to act with a committee of the Trustees of New Jersey College, to dispose of certain moneys in the hands of said Trustees, and to inquire into the tenure by which the General Assembly hold said funds, made a report, which was put upon the docket.

The ballots were received for persons to fill the vacancies in the Board of Directors of the Theological Seminary at Princeton, and were committed to Mr. John Blatchford, Mr. Linn, and Mr. Armstrong, to canvass them, and report the result to the Assembly.

The ballots were also received for persons to attend the several ecclesiastical bodies with which this Assembly holds correspondence, and were committed to Mr. Brace, Mr. Cone, and Mr. Harned.

A communication was received from the Synod of the Reformed Presbyterian Church, which was ordered to be entered upon the minutes, and is as follows:

"*Philadelphia, May 22d,* 1827.

To the Moderator of the General Assembly of the Presbyterian Church,

Rev. Sir,—I herewith present to the Assembly over which you preside a certified copy of the resolutions of the Synod of the Reformed Presbyterian Church, in reference to the proposed plan of correspondence between the General Assembly of the Presbyterian Church, and this Synod.

'While the Synod cordially recognise the principle embraced in the proposed plan of correspondence, between the General Assembly of the Presbyterian Church and this Synod, yet, aware of the scattered state of the churches under their care, the duty of preserving their mutual confidence unimpaired, and their strength undiminished, and the importance of the subject

itself both to the present edification and the future operations of the people of God in their communion, they resolve to postpone indefinitely the further consideration of this question.'

A true extract from the minutes.

Attest, JOHN BLACK,
Stated Clerk of Synod."

Resolved, that a day be recommended by this Assembly to be observed by the Churches under their care, as a day of thanksgiving, humiliation, and prayer. This subject was committed to the Committee on the pastoral letter, to draught a suitable minute.

The committee of Overtures reported overture No. 8, viz. an application from certain ministers and churches in the territory of Michigan, to be constituted a Presbytery.

Resolved, that the application be granted, and a Presbytery is hereby constituted, to be called the Presbytery of Detroit:

And to consist of the following ministers, viz. Rev. Noah M. Wells, Rev. Erie Prince, Rev. Isaac W. Ruggles, Rev. William M Ferry, and Rev. W. Page; and the churches of Detroit, Farmington, Monro, Pontiac, and Mackinaw.

Resolved, that this Presbytery thus constituted hold their first meeting in the city of Detroit on the first Wednesday in September next, at three o'clock, P. M., and be opened with a sermon by the Rev. Noah M. Wells, and in case of his absence, by the senior minister present, and that the Presbytery meet afterwards on their own adjournments.

Resolved, that the Presbytery of Detroit be, and it hereby is, attached to the Synod of the Western Reserve.

Mr. Walter Monteith, and Mr. Bredell, had leave of absence from the remaining sessions of the Assembly.

The Rev. Jacob William Dechant, a delegate from the *Reformed German Synod*, appeared in the Assembly, and, his commission being read, took his seat as a member of the Assembly.

The committee appointed to count the ballots for delegates to the several ecclesiastical bodies connected with the Assembly, reported, and the following persons were declared duly elected, viz.

The Rev. Samuel Blatchford, D. D., the Rev. Robert G. Armstrong, and the Rev. John Chester, D. D., to attend the next meeting of the General Association of Connecticut.

The Rev. Samuel Blatchford, D. D., and the Rev. Robert G. Armstrong, to attend the next meeting of the General Association of Massachusetts, and the Rev. John Chester, D.D. alternate to either of them who may fail.

The Rev. Asa Hillyer, D. D. to attend the next meeting of the General Association of New Hampshire, and of the General Convention of Vermont; the Rev. Daniel Dana, D. D. his alternate.

The Rev. Ashbel Green, D. D. and Mr. Alexander Henry, ruling elder, to attend the next meeting of the General Synod of the Reformed Dutch Church; and the Rev. E. S. Ely, D. D. was appointed alternate to Dr. Green.

The Rev. Ebenezer Dickey, D. D. and the Rev. Daniel Young, were appointed to attend the next meeting of the German Reformed Synod;—and the Rev. George Duffield was appointed alternate to either of them who may fail.

Agreeably to a standing order passed by the last Assembly, the Board of Missions made their report in the church. Several addresses were made by gentlemen invited by the Board of Missions; and the report was laid on the table.

The committee to whom was referred the resolution offered respecting the Commissioners' fund, made the following report, which was adopted, viz.

1. It is, in the opinion of this General Assembly, highly important that Commissioners should not be appointed, unless it shall satisfactorily appear to the several Presbyteries that they design to remain throughout the sessions. 2. That in order to procure as far as possible this desirable object, it be and it is hereby ordered, that no Commissioner who shall obtain leave of absence within the first six days of the sessions shall be entitled to receive any thing from the Commissioners' fund, unless the General Assembly shall order otherwise, when the reasons of the application are given.

The committee appointed to count the votes for Directors of the Theological Seminary at Princeton, made a report, from which it appeared, that the following ministers and elders were elected Directors for three years, viz.

Ministers.—Ashbel Green, D.D., William Neill, D.D., John M'Dowell, D.D., Ezra S. Ely, D.D., Henry R. Weed, Jacob J. Janeway, D.D., Joshua T. Russell.

Elders.—Benjamin Strong, Samuel Bayard, Robert Lenox

And that John T. Woodhull, elder, was elected for one year to supply the vacancy occasioned by the death of Dr. John Van Cleve.

The committees appointed to examine the Records of the Synods of Albany and Genessee, reported respectively, and the records were approved.

The report of the Board of Missions made this morning, was committed to Dr. Fisk, Dr. Wylie, and Mr. Elliott; and the committee are empowered, on finding the

balances due to missionaries, to direct the payment of the same.

The Assembly took up the subject of the location of the Western Theological Seminary. Several proposals and communications in relation to different sites were read; after which prayer was offered for divine direction. A motion was then made to locate the Seminary at Alleghany Town—and after some discussion, the Assembly adjourned till to-morrow morning, at 9 o'clock.

May 25th, 9 o'clock, A. M.—Resolved, That the Board of Missions be requested to present the thanks of the Assembly to the Rev. Daniel Baker for the missionary sermon which he preached last evening.

The committee of Overtures reported overture No. 9, which was committed to Dr. Spring, Mr. Breckinridge, and Mr. Eaton.

The Assembly resumed the consideration of the location of the Western Theological Seminary.

The original motion was modified so as to read as follows, viz.

"Resolved, That a Theological Seminary be, and it is hereby declared to be, located at Alleghany Town, near Pittsburgh, in the State of Pennsylvania; and that the style or title of said Seminary be 'The Theological Seminary of the General Assembly of the Presbyterian Church in the Synod of Pittsburgh.'

"Resolved, As the judgment of this Assembly, that a Theological Seminary, under the care of the General Assembly of the Presbyterian Church, ought to be located in some suitable place in the bounds of the Synods to the westward of the Synod of Pittsburgh, so soon as it shall appear that there is a reasonable prospect of obtaining funds adequate to its establishment and support."

After considerable discussion, a motion was made and carried to postpone the above resolutions, and the following was introduced as a substitute, viz.

Resolved, That the Western Theological Seminary be located at Walnut Hills.

After considerable discussion a motion was made to postpone this resolution also, with a view to introduce the following, viz.

Resolved, That the roll be now called, and that each member be allowed to vote either for Alleghany Town or Walnut Hills. This motion was carried.

The roll was called, when it was decided that Alleghany Town be the site of the Western Theological Seminary.

The committee on mileage made a report which was adopted. Resolved, That the Trustees of the General Assembly be directed to issue a warrant for the payment of $1764 78 to the Commissioners, agreeably to the report of the committee on mileage.

May 26th, The committee to whom was referred overtures No. 4 and No. 5, containing resolutions of the Presbyteries of Richland, and Charleston Union, disapproving the practice of permitting members of the General Assembly, "at various stages of the sessions to resign their seats to others called alternates," made the following report, viz.

These overtures present two points of inquiry:—

1. Whether the constitution of the church, according to a fair interpretation, permits the practice complained of by these Presbyteries.

2. If this practice is allowed by the constitution, whether it is expedient that it should be continued.

As to the first question; the only authority on this subject, as far as appears to your committee, is found in Form of Government, chapter xxii. section 1, in these words—"and as much as possible, to prevent all failure in the representation of the Presbyteries, arising from unforeseen accidents to those first appointed, it *may be* expedient for each Presbytery, in the room of each commissioner, to appoint also an alternate commissioner, to supply his place, in case of necessary absence."

The first remark obviously presenting itself here is, that the language quoted, so far from making the appointment of alternates necessary, contains nothing more than a recommendation of the measure, expressed in very gentle terms.

In the next place, although the terms of the article may be so interpreted as to make it provide for the *necessary absence* of a Commissioner at any time during the sessions of the Assembly, yet it appears most reasonable to suppose that the intention of the framers of the constitution was to provide for those unforeseen events, which might *altogether prevent* the attendance of the *primary* commissioners. For it is not at all probable, that *wise men*, in drawing up a constitution for a church judicature of the highest dignity, whose business is often both very important and extremely difficult, would provide for a change in the members of the court, after it should be constituted, and become deeply engaged in the transaction of weighty affairs, and the investigation of perplexing questions. A measure of this kind is, the committee believe, without example; and therefore the construction, which would support it, is thought to be erroneous.

If in this case the committee have judged correctly, they are much more confident in the remarks that the Consti-

tution does not justify the practice, now very common, of the arrangements, for convenience, made by the primary commissioner and his alternate, according to which, the one, or the other, as the case may be, takes his seat for a few days in the Assembly, resigns it, and goes to his secular business.

But 2dly, if it should be determined that the constitution permits these changes in some instances, the committee are constrained to believe that the practice is, on the whole, entirely inexpedient.

1. Because it creates dissatisfaction among many brethren, as well those who have complained of it, as others who have held their peace.

2. It give an invidious advantage to the neighbouring Presbyteries, over those which are remote.

3. It may be the occasion of a number of abuses, against which the Assembly ought to guard; but which the committee do not think it needful to specify.

4. But chiefly, it often embarrasses and retards the proceedings of the Assembly, because members of committees resign to alternates, before the committees to which they belong have finished their business, or received a discharge from the house; because new members coming into the Assembly in the midst of business, often cannot possibly understand it sufficiently to decide on it wisely; and because, speeches made in relation to matters imperfectly understood, often shed darkness, and throw perplexity on them; and thus very much time is wasted in discussions which profit nothing.

Finally, the practice is thought to be derogatory to the dignity and usefulness of the General Assembly. For these reasons the committee recommend the adoption of the following resolution:

Resolved, that in the judgment of this General Assembly, the construction of the Constitution, Form of Government, Chapter xxii. Section 1, which allows commissioners, after holding their seats for a time, to resign them to their alternates; or which allows alternates to sit for a while, and then resign their places to their principals, is erroneous; that the practice growing out of this construction is inexpedient; and that it ought to be discontinued.

The above report was accepted, and the resolution with which it closes was adopted.

The committee appointed to draw up the narrative on the state of religion, made their report, which was read and accepted.

Resolved, That it be re-committed to the same committee, with the addition of Mr. Bush, Dr. Spring, and Mr. Linn; and that said committee having availed themselves of any suggestions which may be made to them, have 1500 copies printed and distributed among the members.

The Assembly took up the complaint against the Synod of Virginia by the Rev. Samuel Houston, and Rev. Samuel B. Wilson, reported by the Judicial committee. The complainants did not appear; but a written communication, containing the reasons of their complaint, was laid before the Assembly. At the request of the complainants, Mr. Weed was appointed to manage their cause in their absence. The documents were read, when the further consideration of the complaint was postponed until Tuesday morning.

A nomination was made for directors of the Western Theological Seminary.

Resolved, That the election be made the order of the day for Monday morning.

The Judicial Committee reported an appeal by Mr. James Taylor, from a decision of the Synod of Pittsburgh, and that the communication of Mr. Taylor, gave information that by reason of ill health he was unable to attend to prosecute his appeal before the present Assembly.

Resolved, That Mr. Taylor have leave to prosecute his appeal before the next General Assembly.

The Judicial committee also reported a complaint by Mr. David M'Clure, against the Presbytery of Philadelphia, in relation to the mode in which certain ruling elders had lately been elected in the Second Presbyterian Church of Philadelphia.

The complaint with the reasons of it, the minutes of Session, and the minutes of Presbytery were read. The complainant was then heard in support of his complaint, and the Session was heard in support of the course complained of, and Mr. M'Clure in reply.

(*To be continued.*)

CONTINUATION OF THE JOURNAL OF MRS. GRAVES AT BOMBAY.

(*See our last No. page* 44.)

June 4th.—The school is going on well, notwithstanding the stratagem of the grand adversary to destroy it.

20th.—Commenced the Market School No. 6th, for the particular reception of the daughters of Brahmuns. Eight girls, five Brahmunees, and three others of respectable caste. The schools go on well considering the prejudices of the people. How strong is the power of caste! How deluded! How fallen! Oh when will a host of faithful missionaries, "come up to the help of the Lord against the mighty!" When will these wretched people "be given to the Redeemer for his inheritance.

and the uttermost parts of the earth for his possession?" The answer is at hand —In God's own best time. And again, He will make use of just such instruments as He pleases, for though many of his children manifest an unwilling disposition to labour in their Master's vineyard, yet He "can make them willing in the day of His power."

July 3d.—We have commenced the 7th School with twelve girls. The teacher is a respectable Brahmun, considerably advanced, but who will be more respected on that account. We are encouraged to hope that the time is not far distant, when the dark places of the earth will become the nurseries of piety! Oh may the Lord hasten his work!

In all the schools, the first thing to be learned is the alphabet of course, but at the same time, the children are all taught to repeat Christian Hymns, the Ten Commandments and a Catechism, which their teacher is required to repeat frequently to them, in order that they may learn them. It is very pleasing to hear them repeat so many hymns, commandments, &c. so accurately. As soon as practicable, we intend to introduce sewing into the schools, but at present, we think it desirable that they should get forward in reading and writing before they are allowed to sew, lest this branch of improvement, should draw off their minds from more important things.

July 18th.—The 8th School commenced. The place is an excellent one, and there are *many* children in the immediate neighbourhood, but I fear the teacher is wanting in energy.

When we engaged the teachers, we engaged to give them 15 Rupees for the first month, lest they should collect so few girls as to be discouraged, and after the first month, they were to be paid according to the number of girls, allowing two Rupees for every five girls. This is double what we pay for boys. However, in the present state of things we think it necessary. We likewise made an agreement with the teachers to attend meetings at the Chapel, one hour on the Sabbath, and one hour every Tuesday in the afternoon, to receive instruction relative to Christianity and their particular business. The instruction received on Tuesdays, is first a prayer, then a chapter previously selected from the translation of the New Testament, explained, and questions asked them; and then a suitable exhortation and prayer closes the exercises. Most of the teachers were averse to go to the Chapel, as they said it would expose them to the ridicule of the people. However they agreed to attend.

August 1st.—I visited the schools today, and told the teachers that I should expect to see them all at the Chapel, it being Tuesday. I was told by one of the teachers that, he himself, was ready to go, but that the others would not consent to attend, and furthermore, that they had entered into an agreement not to return to their schools, unless we would give them, permanently, 15 Rupees per month. My reply was, just as they pleased, that I should stand to my engagements, and if they pleased to do the same, very well, &c. I clearly foresaw a revolt was determined upon, and I resolved to be as stubborn as they. Every one knew that 15 Rupees was a handsome reward for their services, had they attended meeting every day in the week; but they thought if they could make us think this was new work, and therefore they must have 15 Rupees permanently, it would be an admirable thing. Four o'clock came, when to my surprise, I found all the teachers at the Chapel. After the exercises were closed, they received their pay according to agreement, but went their several ways, and with the exception of two, agreed to quit their employments, expecting, no doubt, that we should recall them immediately. However, they found themselves much disappointed, for we were determined from the first, not to creep after them. One day passed away and all the schools were deserted of both teachers and scholars. We had one or two teachers who had not given us the best satisfaction, and we found *this* to be an excellent opportunity for getting rid of them. We went to those places from which we wished to dismiss the schools, and carried all the boards on which they write, books, &c. to our house, and those we wished to have continued their schools we let remain, being assured they would all return to their duty soon. The third day, early in the morning, they began to come, one by one, and ask pardon for their misconduct, begging to be put into their places again. We were not in any haste to pardon and reinstate them, as we wished to have full proof of their penitence, first. We found it hard getting rid of those we wished finally to dismiss, so great was their importunity. This affair, in the end, has been of essential benefit to all the teachers. They saw our determination to abide by our engagements. We were not many hours without teachers to supply the places of the two we had dismissed. It however appeared necessary, after hearing the whole story of the revolt, to dismiss the ring-leader for good, as he appeared to be such a son of Belial, that all the other teachers were against him, and said he would do much mischief if we continued him in the school, &c. I accord-

ingly sent for him, and told him, though I had forgiven and received him to favour again, yet what I had subsequently heard respecting him, was of sufficient importance to procure a dismissal from our service, and that I *did now, formally dismiss him.* He replied, that what he had read from our Shaster (Bible,) he would keep in his heart and remember; "but one thing," said he, "you may depend upon, viz. that the girls in the place where I have taught school, will not go to another teacher." And for a few days, his prediction appeared to be verified. He was very diligent in doing his master's service, he went to every house telling the parents not to send to any other teacher; that he himself was going to teach another school near, and that they could send to him again. And to the children, he said, "do not go to that school, Madam will pollute you, &c." His threats have had amazing influence on many, who imagine, if they send their children to our school, that something evil will befal them. O when will Satan be bound, that he deceive the nations no more?

I ought to have mentioned before this, that our 9th School commenced on the 20th of last month, taught by a respectable female, by the name of Kuma.

August 10th.—Went into the school today, taught by the female, and found them engaged in an act of worship to one of their gods. As far as I could learn, it was an initiatory act. The girl for whom the act was performed, was about commencing her double letters, and though we were ignorant of this custom, yet we now believe, they frequently, if not always, perform it at such times, though in a secret manner. The girl on whom the ceremony was performed, was smeared over with red and yellow dust. They then brought parched rice and strewed it over the board on which she was writing, and likewise put a little on the portris (boards) of all the girls in the school, &c. I did not understand their object at this time, but understood that it was their custom, whenever any one commences the double letters. I expressed my disapprobation of the act—told them I was very much grieved that any thing of the kind should have occurred—that I had not seen such a thing in any school before, and hoped I should not see it again. I likewise told them that *all* English people would call it an idolatrous act, notwithstanding all they could say to the contrary. I felt the more grieved, as the female teacher had told me several times, she believed in the Saviour, and had often appeared very solemn and attentive.

Sept. 12th.—O how much patience and faith are necessary to get along comfortably with this people! So *many* holydays—so *many* weddings and ceremonies to be attended, that much, *very* much, is lost, both in regard to time, and money! Four o'clock—Went to the Chapel to attend the Mahratta meeting, and was informed by the teachers, that Sudoba, the disaffected, dismissed teacher, is again endeavouring to do mischief where he first taught school, telling the people, that he is going to have a school near—that all their children can come to him, &c. I was not a little disturbed at this information, however I knew what to do, for the day previous, one of the Church Missionaries wrote us a note inquiring respecting Sudoba, saying he had offered himself as teacher, &c. We replied that he was capable of doing well, and we thought it might be best to employ him, if he promised well, though he had been guilty of misconduct. As soon, therefore, as I was informed of his intention of establishing his school in the immediate neighbourhood of others, knowing that Mrs. Steward, (the Church Missionary's wife,) was ignorant of his intentions, I resolved to see and converse with her upon the subject. When I returned home, I found both of the wives of the Church Missionaries at our house. We agreed, that if Sudoba did not desist from his purpose of mischief, he should be immediately dismissed from their service.

13th.—Very early this morning, Sudoba came running to me, and taking off his pagota, (turban) in a most humble manner, asked pardon for what he had done, and begged that I would allow him to put his school on the great Bunder road, near us, because he was acquainted there, and could collect many girls, &c. But I told him no—that I had seen too much of him already—that I pardoned him, but could not have him near any of the other schools. "Do you think," said he, "that I would do mischief to any of your schools? If I should it would be a great sin, and God would be very angry at me. No: no: I am your brother, and would not injure you for my life: but do show me favour, and let me put my school on the great road." No: you must not ask me again. After I had told him to take care and do his duty, or I should inform against him and he would be dismissed, he made his salam and went away. Though he has gone to the other side of the island, far away from me, he has gone very near one of the schools established by Mrs. Nichols, and we fear the result. However, Mrs. Steward is on most friendly terms with us, and has told him, if she finds one of the children from our schools in his, she will dismiss him; we have not much to fear, unless he deceives her.

14th.—A circumstance occurred in Ruma's school, to-day, which not only amused, but interested me *much*. A little girl of the age of 3 years and 3 months, who has attended school about 2 months, sat down in the course of the day and taught her mother, who was in the school at the same time, to read the five first letters wherever she saw them. Her mother, to repay her little daughter, sat down and nursed her. This little girl, can repeat nearly all the letters, 4 Mahratta hymns, 4 of the commandments, and 2 or 3 answers in the catechism.

Though we find much to encourage us to persevere in our good work, yet our hearts often faint within us, when we see "*all* this *great city*, wholly given to idolatry." On my return from one of the schools this morning, I found a woman worshipping the Toohisee (a shrub). She appeared in an attitude of the most profound reverence, having her eyes shut and her hands clasped, and uttering expressions which I did not perfectly hear. These are no uncommon scenes to us; notwithstanding they are not less odious in the eyes of Infinite Purity for being thus frequent.

Sept. 19th.—Our dear brethren, Knight and Woodward, having arrived from Ceylon, we must now, in all probability, be deprived of the assistance of our two widowed sisters. We have long acted in concert, and this separation will throw a great burden upon us who remain.

Oct. 12.—This day the marriage ceremony was celebrated between our dear brother Woodward and sister Trost, by the Rev. Mr. Clow, of the Scotch Kirk in Bombay.—Brother and sister Woodward intended to leave us immediately after their union, but on account of the importunity of the other brother and sister who wished to accompany them back, if possible, they remain awhile.

Oct. 19th.—Was celebrated the marriage of brother Knight to sister Nichols, and the same evening brother and sister Woodward left us to return to Ceylon.

Nov. 8th.—Our school for Brahmun's daughters in the Market flourishes, though it is small. We would bless the Lord for the encouragement we have, from day to day, though our hearts are often pained at the abominations we witness.

Dec. 1st.—The "Missionary Union," commences to-day. Several Missionary brethren and sisters have arrived to attend it, with whom we anticipate much profitable intercourse.

Dec. 10th.—We have had a most pleasant meeting during the past week. The Mahratta man, of whom we have had strong hopes for a year or more, was examined, but it was thought best to suspend his baptism a little longer, lest we should be deceived in regard to him.

21st.—Mr. Lillie, a Missionary from the London Society and destined to Belgaum, has come to Bombay to get a knowledge of the Mahratta language. He will reside at our house for a time at least. He has just arrived at Colabat, four or five miles from us, and we have heard that he is deranged.

Dec. 22d.—Went to Colabat to see poor Mr. Lillie, and found him gone to the "Insane Hospital," he being in a most melancholy state. How mysterious are the ways of Infinite Wisdom!

25th.—Mr. Lillie having a desire to come to our house, and being much better, Mr. Graves went and brought him, and though he was considerably better, yet he had a wild incoherent look, and his case appeared to us nearly hopeless.

28th.—For 2 or 3 days past, Mr. Lillie has been very ill, and often quite deranged. How melancholy!

Jan. 12th.—Mr. Graves and Mr. Lillie left me this morning, for Goa, being convinced that he should not be able to attend to the study of the language. Mr. Lillie is too unwell to return alone.

Since writing the above, I have mostly been laid aside from visiting the schools, but we have a superintendant, a Jew, who we think is as faithful as any *one* we can find here.

Letter to Robert Ralston, Esq.—to whose care the preceding Journal, and the letter in our last number to Mrs. M'Calla, were addressed.

Bombay, May 22d, 1827.

My Dear Sir,

I regret to say, that your letter bearing date January 20th and February 8th, and giving an account of a remittance of one hundred and fifty dollars, ($150) from an association of ladies in Philadelphia, was received, only two days since. The letters, remittance, &c., directed to Dr. Cary, of Serampore, he chose not to take charge of, on account of his numerous avocations, and committed them to the care of the Rev. Mr. Boardman, Baptist Missionary, Calcutta, who wrote us immediately respecting them, but his letter likewise has been long delayed, having been nearly five months from Calcutta to Bombay. By this circumstance, we have appeared, at least, to be criminally wanting in attention to those ladies who have interested themselves *particularly*, for this station. But, my dear sir, the truth is,

that our faith and patience, are often put to the severest test, by such delays.

I ought to have told you before this, that, owing to the particular state of our Mission at this time, and my having had a slight acquaintance with you, is the only apology I shall offer for answering your two letters, addressed to our dear departed brother Hall. Long ere this, probably, you have heard the particulars of his sickness and death. We mourn, but "not as those who have no hope." We never, perhaps, needed his counsel and assistance more than at the time he was called to rest from his labours; however, it was not the hand of an enemy who inflicted the wound, therefore we would "be still and know that it is God," even our own God and Father, who "afflicts not willingly, nor grieves the children of men." We are left, as it were, "like a *lodge* in a garden of cucumbers; like a besieged city."—Since I returned to Bombay, not quite three years, there have been seven deaths in our Mission. Three adult male members, and four children. We must add to this number the removal of three adult females, and one child, since that period, making a diminution of eleven persons. We are now five in number. Mr. and Mrs. Garret (our printer) and one child, Mr. Graves, and myself. Of this small number I am doubtless, by far, the most healthy one. The pale countenances and relaxed frames of the *few* remaining members of our Mission—the *many sudden* deaths which are frequently occurring at this hot season of the year, are all calculated to make a solemn impression on our minds and teach us this important lesson, "be ye also ready." I cannot tell you the disappointment we have all experienced, in not yet welcoming our dear brethren and sisters, the missionaries, so long ago set apart for *this* station. But O, my dear sir, I am grieved—my soul weeps in secret places, when I consider the overwhelming cares of this station, and instead of a *host, only two*, designated for this mission!!! However, I think I should be thankful for these, could we welcome them here. You will see by the "*Report* of the Missions," something of the labour to be performed in superintending so many schools, but this is a light labour, when compared with the complicated business to be performed in the other departments of the mission, such as translating, correcting proof sheets, printing English and Mahratta tracts *daily*, preaching in Mahratta, three exercises every Sabbath, many public letters to be written, together with the pecuniary concerns of the station. All these things added together make a ponderous load for the FEW who have them to perform.

On the 18th of January, brother and sister Garrett were blessed with a son, and though he was extremely feeble at first, he soon began to thrive, and we entertained hopes of his being long spared to be a blessing to the Church of God in the world, but God sees not as man. For wise reasons he was pleased to remove him from his fond parents, on the 7th of this month. The fatigue and anxiety of our brother and sister, during the sickness of their child, were very great. She has likewise long been suffering from the "*Taenia.*" Yesterday the Doctor gave her a newly discovered medicine, a composition of the root of the pomegranate and some other ingredient, and procured its removal. It was thirty feet long and half an inch broad in many places. She is greatly relieved, and we hope her health, which has been very delicate for a long time, will now be greatly improved.

Along with this hasty letter, I shall send a few extracts from my Journal, written when the schools were first established, and so forward, for a few months, till I was taken off by ill health, from visiting them. I hope, hereafter, to write something, as I have opportunity, for the encouragement of the "*Society of Ladies.*" I hope, however, the ladies alluded to will require no such poor encouragement as I can give, for they have the Sacred Scriptures in their hands, and in them the infallible promises of Him who cannot lie, that *all* the nations of the world shall be given to our precious Redeemer. This is sufficient to excite them to action.

A Mahratta man by the name of Ooma, who has long since desired to be admitted into our Church, was baptized a few Sabbaths ago. O may this be but a drop before a more plentiful shower! Pray for us, my dear sir, that we may be faithful even unto death, and that God may be glorified by us. Accept for yourself and all your dear family, the united Christian regards of Mr. Graves and myself. Yours, very sincerely, MARY GRAVES.

ASIA MINOR.

VISIT OF REV. JOHN HARTLEY TO THE APOCALYPTIC CHURCHES.

Preliminary remarks on Missionary Duty.—A missionary, in visiting the Christian communities of the Mediterranean, finding the doctrines of Christianity either little understood by those who hold them, or greatly neglected or distorted, will feel it an unquestionable duty to illu-

minate as many persons as possible, with the primitive light of the Gospel; and to teach them to discriminate between its genuine doctrines and the false and injurious additions of men. This I have felt to be my principal object during my sojourn in these countries; and I would testify, with gratitude to God, that, in every chief place which I have yet visited, I have found abundant opportunity of imparting such knowledge: not a few persons have been led to disclaim those errors in which they have been educated, and to join me in religious worship: of some I even venture to hope that it has pleased God to accompany the acquisition of knowledge with a considerable change in their moral character; and it is my earnest prayer that they may prove themselves true followers of Christ, by sincere devotedness of heart and by exemplary sanctity of life. When I am engaged, therefore, with only a few individuals, in reading the Scriptures, in explaining and enforcing their meaning, and in united prayer, I feel myself to be employed in my chief missionary duty, and it is my hope to spend much of my life in this manner.

Smyrna.—During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend Mr King found occasions of usefulness still more extensive; and I am persuaded that the Divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary missionary being appointed to this place: unless, indeed, the occasional endeavours of missionary visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very speedily to bestow on the church of Smyrna a faithful protestant minister, who may deem it his delight and his honour to emulate the example of Polycarp on the very ground on which that revered martyr lived and died.

Ephesus.—It was with feelings of no common interest that my eye caught, from a distance, the aqueduct of the castle; and, with still greater delight, that I afterwards proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Aiasaluck: but the principal ruins of that celebrated city are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

No ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the church of St John. The front of the building is reckoned one of the finest specimens of Saracenic architecture: and, in the interior, are some stupendous columns, which there is no reason to doubt, once graced the celebrated temple of Diana.

I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins which are strewed on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller.—"It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the nighthawk, and the shrill owl named from its note 'cucuvaia,' are flitting around the ruins, the scene awakens the deepest sensations of melancholy." I was also much struck to observe how the stork appears at present to claim possession of these ancient edifices; you see this bird perching in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork*, the ruins of Ephesus *are her house.* There is a great peculiarity in the note of this bird; it reminds the hearer of the sound of a watchman's rattle.

A large archway leading to the castle is generally called the Gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of primitive Christians: it is however believed, with more reason, that nothing else is signified, than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

We spent the night in one of the miserable cottages which are scattered amidst the ruins. These are all tenanted by Turks: we found only a single Greek, who inhabits the village of Aiasaluck. In a missionary point of view, therefore, Ephesus now offers no attractions: her ancient church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek village at no great distance, containing 400 houses: but that the number is overstated, there is reason to believe from the universal prevalence of exaggerating the population observable in this country.

March 31. This morning we crossed the plain, to the ruins of Ephesus. One

of the first objects which attract notice are the numerous places of burial, which are observed on the declivity of Mount Prion: they consist of excavations in the side of the hill, arched with stone work. It is here that tradition informs us, Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the stadium; but nothing at Ephesus was so interesting as the remains of the theatre; it was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion. The situation of the building affords illustration of that remarkable occurrence. The theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed in successive tiers on the slope of a lofty hill, and the whole building being open to the sky: I have no doubt that upward of twenty thousand persons could have conveniently seated themselves in the theatre of Ephesus. Before them, they had a view of the most striking description: across the Market Place, and at no great distance they beheld that splendid temple, which was one of the seven wonders of the world, and which was dedicated to *the great goddess Diana, whom all Asia and the world worshipped:* there can be little doubt that Demetrius would avail himself of the sight of this splendid object to inflame to the highest pitch the passions of the multitude: we may imagine their eyes fixed on this famous temple and their hands directed toward it, while they *all, with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!* The very situation of the theatre would add to the tumult: on the left-hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter: the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion, accounts also for the ease with which such an immense multitude was assembled: from every part of Ephesus on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the town clerk was excited, and that he felt himself called on to interpose his authority.

From the theatre we passed into the "Agora," or Market Place. This public place was just below the theatre; and it was here that the law proceedings were going forward, to which the town clerk referred Demetrius and his companions.

From Ephesus to Laodicea.—At *Ghuzel-hissar*, capital of the Pachalic of Aiadeen. This is a place of considerable importance. Mr. Pascali, the English vice-consul, gave me the following information concerning it. The number of houses he estimates at 12,000: one hundred camel-loads of grain are daily consumed by the poor: the Mosques are 16 or 18: the Greeks and Armenians have each a church: the Jews are 3000, and possess ten synagogues, of which five or six are publick; and there are eight or ten European families. Yusuff Pacha who has distinguished himself so much of late by his defence of Patrass, presides over this district; a Mutselim resides at Ghuzel-hissar, in character of his representative.

April 2. We visited the hill which hangs over the town, and which exhibits various remains of ancient Tralles. From this elevation, a most magnificent view presents itself: beneath is the large town of Ghuzel-hissar, adorned with all its mosques and minarets: around, extending to an immense distance, is the beautiful plain of the Mæander, with the river pursuing its mazy course through the midst: beyond, are majestic mountains. I wonder not at the Turkish name of the town, Ghuzel-hissar, or "Beautiful Castle."

The Turkish village of *Schiosque* is three hours and a half from Ghuzel-hissar. Who ever expected to find England in Asia Minor! and yet the fine cultivation and the excellent road still seem to persuade us that we are in our native country. We spent the night in a large coffee house, surrounded, as usual, by smoking Turks. In one respect I cannot but wish that the labouring orders in England were on a level with Mussulmans: it would be happy indeed for them if they were as free from habits of intoxication: experience proves that coffee is incalculably better for the population of a country than intoxicating liquors.

At *Sarakeny*. We were agreeably surprised to find here Panaretos, bishop of Philadelphia: he was engaged in making a tour of his diocese, and had already spent a few days at Sarakeny. When we first called on him, he was engaged in the performance of evening prayers with some of his attendants: it was to us a subject of surprise and sorrow, to observe the manner in which the service was conducted: the hundreds of "Kyrie eleesons" are repeated with a celerity which is perfectly amazing: in fact, you hear, in general, nothing more than "lee-

son," "leeson," "leeson"—till the last utterance of the petition, when, as if to make some amends for the haste of the preceding expressions, you hear a full and round enunciation of "Kyrie eleeson." One of the causes of this neglect of decorum is, doubtless, to be found in the immense length of the Greek services: I have heard of one of them, which actually continues five hours.

(*To be continued.*)

MISSION TO BUENOS AYRES.

At the close of an article in our last number, we intimated that it was our purpose to resume, at this time, the consideration of the importance, that a missionary should be sent by the Board of Missions of the General Assembly of the Presbyterian Church, to Buenos Ayres, to reinforce the infant establishment made by our church at that place. The Board have not yet so matured their measures in relation to this object, as to enable us to state them definitely to the publick; and till this is done, we shall not go into much detail. We state, however, in general, that we believe there is no doubt that the services of more than one missionary of promising talents may readily be secured, if the necessary funds for their support can be obtained. And will they not be obtained? Is there not Christian liberality enough among the wealthy members of the Presbyterian church, to furnish promptly the amount that will be needed? We trust there is: and we call earnestly on those whom God has prospered in their worldly circumstances, to enable the Board to embrace the opportunity now offered in providence, for commencing operations, which, under the Divine blessing, may extend the pure gospel through the larger part of our own continent, where it has never yet been published.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Rev. John W. Scott, a quarter's rent for Contingent Fund	$87 50
Of Dr. W. Darrach, in part of his subscription procured by Rev. J. Breckinridge, for the same fund	10 00
Of Rev. Dr. E. S. Ely, from Messrs. Towar & Hogan, the second half of the premium for the privilege of printing 1000 copies of the Confession, &c. $15—one half is for this fund	7 50
And the premium for a second thousand, $30—half	15 00
Amount received for the Contingent Fund	$120 00
Of Mrs. Jane Keith, of Charleston, S. C., for a particular student	150 00
Received also of Mrs. Keith, per F. Kohne, Esq., on account of her Scholarship	950 00
Of Rev. Dr. A. Alexander, from Rev. James Campbell, of Beaufort, S. C., in full of his subscription for the Scholarship of the Senior Class of 1823	70 00
Total received for the Seminary	$1290 00

The Treasurer has also received in aid of the operations of the Board of Missions, viz.

Of Rev. John Moodey, per Mr. W. Snodgrass, a donation from the Missionary Society of Middle Spring, Pennsylvania	$10 00
Of Silas E. Weir, Esq., from Mr. John Kennedy, forwarded by Rev. M. L. Fullerton, collections at their meetings on Monday evenings, in Hagarstown, Md.	25 00
And the half of the above premiums paid by Messrs. Towar & Hogan	22 50
Amount	$57 50

View of Publick Affairs.

EUROPE.

BRITAIN.—The latest London date which we have seen was of the 5th of December, that day included. Great anxiety was experienced to learn the decision of the Turkish Sultan, after hearing of the destruction of his fleet at Navarino—That decision, however, was not known. The following is a summary of the intelligence and rumours which had reached London on the 5th of December.

Despatches from the British ambassador at Constantinople, dated the 6th of Nov. reached London on the 30th, but had not been published. The private accounts from that place, in the French and German papers, were to the 10th of November. It appears from these, that the intelligence of the destruction of the Turkish fleet, reached Constantinople on the 1st of that month. The news caused great consternation, but the Porte had not resorted to any acts of violence against the European residents, and the ambassadors remained there at the last date. Further advices were hourly expected.

Among the rumours in circulation, was one that orders had been given to seize all ships of the allied powers in the Turkish empire, but the Courier considers the report as unfounded. The following are extracts from the private accounts.

Constantinople, Nov. 7.

"The receipt of the intelligence of the battle of Navarino agitated the Sultan to such a degree that no person, not even his most confidential advisers, could obtain access to him for twelve hours afterwards.

The Reis Effendi was, however, at length admitted, and on the 3d the dragomans appeared in great consternation; he asked them why they had acted against all faith, and then added, that the Porte exceedingly regretted having listened for a moment to their insinuations, or the promises of the allied ambassadors. It is said that the treaty with the allied powers, as well as the convention of Akerman, has been declared null and void, and that the Porte has determined to break off all communication with the ambassadors. They have, however, expressed their conviction, that they, as well as the other Franks, resident in the Turkish capital, ought to be protected by the rights of nations, and had accordingly assured them of their safety. This fact was communicated to the Austrian ambassador.

Every moment an order is expected from the Sultan, commanding a general armament to be formed, and the standard of the prophet to be hoisted on the Mosque of St. Sophia."

Another private letter from Constantinople of the same date (Nov. 7,) says, "Since the first of this month, when the burning of the Turkish fleet at Navarino was known, an indignation not to be described, has prevailed among the Turks. Tranquillity, however, prevails, and we look forward with impatience to the decision of the Sultan, after the great divan on the 5th. The ambassadors of the three powers are still here, but no intercourse is held with them, and the Austrian ambassador is in constant negotiation with the Reis Effendi. The Reis Effendi, answered the ambassadors of Prussia and Holland, who offered to express their condolence on the event, that the Porte would take a step suitable to its dignity.

The conduct of the Porte to the ambassadors has been hitherto entirely conformable to the law of nations, and seems to be a pledge that the Porte, even in the worst case, does not design any thing violent towards them. It is generally believed that the Sultan's decision will be of a warlike nature, and that a general arming in the whole empire will be ordered."

All accounts agree that both at Constantinople and Smyrna, after much fear and agitation, the European and Christian residents had become tranquil, under assurances, which we hope may not prove deceptive, that in any event their personal safety should not be hazarded. It seems that the result of the grand Turkish Divan, which was held on the 5th of November, was not disclosed, and that the ambassadors of the allied powers were there on the 7th. Our own impression is, that the Turk will bluster but not fight.

We may as well mention here as elsewhere, that by advices received in Philadelphia, direct from Gibraltar, to the 30th of November inclusive, it appears that Admiral Codrington arrived at Malta with the British squadron, on the 7th of November, and that part of the squadrons of De Rigny and De Heiden were hourly expected. Preparations were making at Malta for the reception of the whole of the wounded sailors of

the combined fleet. We have seen Admiral Codrington's General Order, published on board the Asia on the 24th of October, before leaving the bay of Navarino, in which he commends in the highest terms the conduct of the whole of the combined squadron, in the bloody action of the 20th, and returns thanks to his colleagues De Rigny and De Heiden, and to their officers and crews. He says, "Out of a fleet composed of sixty men of war there remains only one frigate and fifteen smaller vessels in a state ever again to be put to sea."

It appears that under the same date (October 24th) the admirals of the combined fleet addressed a letter to the "Corps Legislatif" of Greece, in which they censure, in the most severe and pointed terms, the countenance given by the Greek authorities to the depredations of their piratical cruisers. They conclude with the following strong and menacing language—"There remains for you no pretext. The armistice by sea exists, on the part of the Turks, *de facto*. Their fleet exists no more. Take care of yours—for we will also destroy it, if need be, to put a stop to a system of robbery on the high seas, which would end in your exclusion from the law of nations. As the present provisional government is as weak as it is immoral, we address these final and irrevocable resolutions to the legislative body. With respect to the prize court which it has instituted, we declare it incompetent to judge any of our vessels without our concurrence."

We observe in the British papers no information of any importance, except what relates to the controversy with the Turks. An apprehension of war had produced a trifling depreciation of stocks, but no change in the price of articles of commerce.

France.—The king of France has conferred high military honours, not only on his own Admiral the Chevalier de Rigny, but on the British and Russian Admirals, and on all the captains of the combined fleet, who were concerned in destroying the Turkish fleet on the 20th of October.—The result of the elections for the chamber of deputies had disappointed the court party grievously. It appears, indeed, that there is a majority on the side of the court, but their opponents are numerous and influential: and of the eight deputies from the city of Paris, every one is a decided liberal—and when this was known the city was illuminated. General La Fayette is again elected. Report says that his son is also chosen, but this is not certain. It is believed that the French ministry will be changed. Royer Collard, an eminent liberal and a distinguished orator, has been chosen a member of the French Academy, in place of the Marquis de la Place, deceased.—Commerce in France is said to languish.

Spain.—In a circular, a copy of which (sent by the Spanish minister at Madrid to the Governor of Hispaniola) we have seen, it is stated that the rebellion in Spain is entirely subdued, and that great tranquillity is now enjoyed, not only at Madrid, but in the kingdom generally. This is doubtless an exaggerated representation of the quiet state of Spain. An article from Barcelona, of the date of the 10th of November, says, "the scaffolds are permanently in use at Tarragona, the executioners are busied there," and after mentioning by name five distinguished officers who had suffered death, it is added—"This severity will not accomplish its proposed object; for, as many of those executed submitted on the faith of an amnesty, it will inspire distrust into the other rebels, who will prefer dying with arms in their hands to perishing on the scaffold." Spain is yet in a very unquiet state, and utterly unable to satisfy the pecuniary claims both of Britain and France.

Portugal.—The papers received in this city from Gibraltar, contain a letter dated at Vienna, October 19th, 1827, from Don Miguel to his sister, the present regent of Portugal, in which he apprizes her of his resolution to assume the regency of that kingdom, agreeably to the appointment of their august brother, and requesting her to make known this determination, and his "firm resolve to put down the factions which may, under any pretence, attempt to disturb the tranquillity of the country." It seems now to be understood, that Don Miguel is, as he avows in this letter, really disposed to carry the new constitution of Portugal into effect, and that on this account the old royalists are decidedly hostile to him.

Austria and Prussia.—These two great powers profess to be neutral, in the present controversy with the Turk. This character, whatever be their real wishes, they have motives enough to preserve; and their retaining it enables them to mediate, as they are said to be doing, between the Sultan and the ministers of the combined powers.

Greece and Turkey.—The relation which these countries are hereafter to sustain to each other, time alone can unfold. What relates to the destructive war in which they have recently been engaged, we have mentioned under other articles. We may add, that accounts which have some appearance of authenticity, state, that Ibrahim Pacha, since the naval battle of Navarino, continues his unrelenting devastations in

Greece; and that, on the other hand, Lord Cochrane has landed three thousand Greeks on the island of Scio, and murdered all the Turks there, except about 400, who have shut themselves up in a fortress which they are still able to hold.

RUSSIA.—A St. Petersburgh article of Nov. 3d, says—"News have just arrived that the important fortress of Erivan had surrendered to the Russian troops, and that the garrison, consisting of 3000 men, with Hassan Khan, the commander, were prisoners of war."

From ASIA and AFRICA we have nothing to report for the present month, except that it appears, by a letter from an officer of a British ship at Sierra Leone, that the English colony at that place is about to be removed to the island of Fernandez Po, which, says the letter, "is represented by some as a terrestial paradise, possessing the delightful varieties of all the climates of the globe." The cause of this removal is the sickliness of Sierra Leone. The death of the late Governor, Sir Neil Campbell, is announced.

AMERICA.

BUENOS AYRES.—It appears that the states which compose what are denominated the UNITED PROVINCES, have refused to make themselves, in their collective capacity, a party to the war with the emperor of Brazil. This notwithstanding, the Provinces of Cordova and Buenos Ayres have entered into a treaty for prosecuting the war—Cordova to furnish a regiment of 6000 effective men, and Buenos Ayres to furnish pay and provisions. One account states that Lavaleja will probably soon have under his command, an army of nearly 12,000 men; and there is a rumour that he is likely to declare himself independent. We rather believe that both parties are exhausted and tired of the war, and that there will not be much more fighting.

BRAZIL.—The late session of the Brazilian Cortes has terminated by an adjournment. The emperor, on the 18th of November, had not given his sanction to an act passed by the Cortes to equalize the duty on foreign commerce. On the 10th of November, an army of 3000 men sailed from Rio, to reinforce the army in Rio Grande. An expedition to the Bay of San Blaz, on the coast of Patagonia, had wholly failed, by the wreck of the vessels in a storm. The currency of Brazil was greatly depreciated. A change of ministry was expected; and a personal quarrel had taken place, and acrimonious language had passed, between the Emperor and a Mr. Gordon, the British resident—The Emperor had purchased a fine house, which was in the occupancy of Mr. Gordon, who refused to leave it when required.

COLOMBIA.—The last accounts represent Bolivar as having carried all his measures, and as possessing irresistible influence. A dreadful earthquake was experienced at Bogota, on the 16th of November. It lasted for twenty-four hours; the trembling was horrible, and from Bogota to Ibague, not a single church or brick house was left standing. The Liberator's house was one of the few that remained uninjured. The discontent and difficulties in Guyaquil had been happily terminated.

MEXICO.—The tranquillity of this great republick has long been disturbed by the collision of two powerful parties; and for some time past, the agitation has been increased, by the question relative to the expulsion of the old Spaniards. The Congress of the Union had endeavoured to mediate between the incensed legislatures of the individual States and the Spaniards—but without success. The legislature of Vera Cruz adopted a law on the 4th of December ult. for the expulsion of all unmarried Spaniards under fifty years of age, within thirty days from the publication of the decree within the places of their residence severally, but with an allowance to remove all their property, and with the faith of the State pledged for the safety of that which they might leave in the hands of their agents.

UNITED STATES.—The Congress of our union has hitherto been less agitated by party differences, relative to the next presidential election, than was at first apprehended—We wish we could say that party views had no influence whatever on national questions. For ourselves, we belong to no party, unless *to belong to none*, constitutes a party. On every question, whether in Congress or the cabinet, we sincerely wish that all regard to any consideration but the good of our dear and common country, as it may be affected by the contemplated measure, could be kept entirely out of view. A number of laws have already been passed by Congress, and others are in progress. At the close of the session, we shall probably give the titles of those which relate to national concerns.

*** Several communications omitted this month, shall appear in our next.